

RELIGIOUS PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 36.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, JUNE 1, 1899.

1429 Market-st.
Between 10 & 11th Sts.

No. 22.

THE BORDERLAND.

NOT LOST, BUT GONE BEFORE.

When for me the silent oar
Parts the silent river,
And I stand upon the shore
Of the strange Forever,
Shall I miss the loved and known?
Shall I vainly seek mine own?

Can the bonds that make us here
Throw ourselves, immortal
Drop, away like foliage sere
At life's inner portal?
What is holiest below
Must forever live and grow.

He who plants within our hearts
All this deep affection,
Giving, when the form departs,
Fadeless recollection,
Will but clasp the unbroken chain
Closer when we meet again.

Therefore dread I not to go
O'er the silent river;
Death, thy hastening oar I know;
Bear me, thou life-giver!
Through the waters to the shore
Where mine own have gone before.

LUCY LARCOM.

Three Prophetic Dreams.

The following article appears in the February number of *Mind*, from the pen of Mrs. Alice D. Le Plongeon, better known to our readers as Miss Dixon, daughter of an old and highly respected London Spiritualist, the late Dr. Dixon, says *London Light*:

Prophecy, though a very rare gift in its higher phases, is less uncommon in a limited degree than is generally supposed. But prevision usually comes in flashes so exceedingly brief that the seer scarcely realizes it before it is gone; and if the impression is not at once related or recorded, the light flees, evading all pursuing thought.

In dreams, coming events certainly cast their shadow, and in some cases regarding matters that are quite unimportant. Atmospheric and magnetic conditions have much to do with dreams. When these, as well as the mental and physical conditions of the sleeper, are favorable, interesting results sometimes follow. As an instance of this I will relate a personal experience, first describing the conditions under which the dreams occurred.

In the peninsula of Yucatan, famous for its ruins, one of the most fascinating places in Chichen, the site of what was, in olden times, a city of considerable extent. There, centuries ago, deserted temples and palaces became shrouded in dense foliage, and the former abodes of haughty priests and princes sheltered only wild creatures of many a form.

While making archæological researches, Dr. Le Plongeon and I found it convenient to occupy the upper portion of what had been an extensive palace, built of white stone and richly ornamented with sculptures. The room in which we slept had no window, but its portal was without a door, and we left it uncurtained—having always to sleep dressed, ready to resist hostile Indians—so that the cool night breezes fanned us just a little. The room opened upon an extensive terrace, 40 feet high, composed of

great blocks of stone. Strolling along that broad elevation, it was easy to become enthusiastic over the gorgeous sunsets and serenely beautiful nights. At our feet the tree-tops of the forest that extended away to the horizon swayed and murmured, and among their dense foliage the fluttering fire-flies seemed, as it were, a reflection of the countless stars above. From our hammock, hung so that our heads were to the north—a rule of health that no one should fail to observe when dwelling in the northern hemisphere—we could still look out into the glorious space, breathe the pure air, and rejoice in the inspiring silence.

Such were the conditions. It may be added that our fare was severely simple; that our days were spent in hard work beneath a scorching sun; and that, our lives being in constant danger from hostile Indians, leopards, snakes, and insects, we had acquired the faculty of sleeping very lightly. At daybreak, between 5 and 6 o'clock, we were always astir.

The three dreams I am about to relate occurred in each case just before waking—on alternate mornings of the week. The first was in



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connection with excavations that had resulted in the unearthing of several ancient sculptures and other interesting antiquities from the tomb of a certain high priest. Among other things, we had brought to light nine large stone snake-heads, finely chiselled and colored. In my dream I directed our laborers to remove a lot of rough stones from one spot, telling them they would find, concealed beneath, three more snake-heads.

When I related my dream to Dr. Le Plongeon, at that time unable to leave his hammock owing to an injury he had received, he said: "If it pleases you to have the men look there, direct them to do so." At mid-day I returned to him with the news that the three heads had been brought to light, just as foreshadowed in the dream.

At the present time the 12 snake-heads adorn a public garden in the city of Valladolid, Yucatan. Had their historical value been better understood by the authorities in that country, those antiquities would have been preserved in

the museum at Merida. As it is, heavy rains have washed off the colors.

The second dream was on the day Dr. Le Plongeon was able to return to the scene of his labors after a fortnight's confinement to our room. While he was dressing, I said to him: "Just before waking, I dreamed that three men came to this place. They did not see me, and I did not know who they were, but I can describe them fully. One was tall and thin, and wore no coat or vest. Another was of medium stature, clad in only two white cotton garments, just as the Indians dress, though he was a white man. The third party was a small man, and had a brown linen jacket, but no vest."

That very morning these three men put in an appearance at the place of excavation. Later we learned that they were petty officials from a neighboring town, and their object was to do a little spying. They asked Dr. Le Plongeon if they might visit the rooms we occupied at the palace. He assured them they would do well to keep at a safe distance from them, as he had a very reliable sentinel on duty there, and that no one would be allowed to intrude upon the Senora (the writer) who was at home in those rooms.

Knowing nothing of what had occurred at the place where the work was going on, I was walking on the terrace, when, glancing down, I saw the men of my dream, exact in all details, approaching the palace. Had they looked up they would have seen me, but they did not. Besides myself, the sentinel was the only person who had not gone to the scene of excavation that morning. This man was pure Indian, and spoke only his native tongue—the Maya. I hastened to where he stood—at the head of a steep stairway, the one ascent to the terrace—and said, in a suppressed voice: "Three men are arriving. They are not to come up these stairs. You understand?"

His orders were to shoot any person that would attempt to force his way without a permit from Dr. Le Plongeon. *Bey, Colel* (all right, lady), the sentinel stolidly rejoined, nodding his shaggy pate.

I withdrew from view, and soon heard the Indian growl out a surly "Down!" in his Maya language, with which all the people there are familiar. A moment later the order was repeated, more menacingly, accompanied with a sharp rap of the butt end of the rifle on the stone platform. The intruders were on the stairs. The sentinel raised his weapon to his shoulder. The click of the lock sounded on the still air. Convinced that the Indian "meant business," the three men lifted their voices in joint protest and quickly descended. Again I looked over the terrace and saw them making a hurried departure; but they did not see me.

Two mornings later I remarked: "Our body-guard will arrive to-day, or at least I have just dreamed that soldiers came along the path at the foot of this building; there were 30 of them, for I counted as they passed."

"You saw double," replied Dr. Le Plongeon, "only 15 men are due here."

At 10 o'clock that morning, however, 30 soldiers came in single file along the narrow path. I stood on the terrace and counted them. Fifteen were to remain with us; the others were going on duty at another outpost. It may be added that these are the only prophetic dreams the writer has experienced. What is the explanation of these psychic phenomena?

There is no darkness but ignorance.

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Phantom on a Bridge.

Our house stands about 300 yards south of the Wallawalla river, Wash., by way of a footpath that leads to it, where it is spanned by a foot bridge about 140 feet in length. A road runs up from the house eastwardly through the place and passes the foot bridge about 120 yards from the end of it on our side of the river.

On the evening of the 10th of August, 1898, a few minutes after sundown, myself and four daughters were coming down the road toward our house and had approached the nearest point to the end, when we saw a woman on the foot bridge and near the middle of it, dressed in a light garment with a white hat. She saluted us by waving a brown cloth or scarf and my little girls replied by waving their fans. She kept moving back and forth near the middle of the bridge and saluting us, and my girls answering her, and now and then would pause and lean against the railing and look down at the water as she passed back and forth.

A part of my little crowd wished to go to her, thinking it was one of our near neighbors. But I thought if she wished anything she could speak or hallo to us. She continued in motion in the same manner near the center of the bridge for about five minutes, when she disappeared by sinking out of sight down towards the water, and immediately after F. Goodwin stepped up and on the farther end of the bridge and crossed over to us, passing through the same space the woman had occupied on the bridge, but said he had not seen nor met a person on or near the foot bridge when we questioned him.

Mr. G. D. Goodwin prefaces the above with these remarks: "The persons who send you the experience herein described are my son's wife and my four grandchildren. Mrs. Goodwin was impressed that the apparition was that of the widow of T. J. Peabody. They lived here about 15 years, but removed some 18 years ago. They were old-time Spiritualists when the name was a reproach. She was found dead in Lake Washington, close to Seattle, two days before the apparition was seen on the foot bridge near Wallawalla."—*Light of Truth*.

Catching a Thief in Zanzibar.

The English Consul was robbed of a silver dinner service and the police advised him to call in a medicine man if he wanted to get it back. So he sent for the medicine man and invited his friends in to see the fun.

The day came and with it the medicine man, who was a little, old, squat, repulsive-looking negro, so small as barely to escape being a dwarf. The only things that the medicine man brought with him were four little sticks 12 or 16 inches long and as thick through as my little finger. He asked for a small, low table, squatted down before it Turkish fashion, held two of the sticks, one in either hand, and ordered the Consul to sit opposite him and hold the other two sticks, allowing the tips to rest gently on the table. All the servants were in the next room with the door closed. The medicine man rolled his eyes ceiling-ward and began muttering some gibberish that we took to be an incantation.

I soon noticed that the Consul looked distressed and uneasy, and bending over him I asked him the reason. He said: "Why, I can hardly hold these sticks; they tug as if some one had hold of the other end and was trying to pull them away from me." He was joked a bit about his vivid imagination. One of the men offered to and did relieve him, only to find that it was no joke; the magic power of the medicine man's incantation made holding the sticks a real physical effort. Did I try holding them myself? Yes, but I can tell you little of that satisfied me. What do I think it is? O, I don't know. Devil worship or something else, but let me go back to catching the thief.

One of the servants was admitted and ordered to place his two hands on the table. He did it, nothing happened, the medicine man kept on his incantations for a minute or more, then said to the servant: "You can go; it is not you." One after another was called, with no result. The performance was beginning to grow monotonous, when in came the coachman, a man who had been in the Consul's employ for years. Scarcely had he put his hands on the table when the sticks held by his master gave a mighty tug and closed around one of his wrists, while the two sticks in the medicine man's hand snapped hold of his other wrist. The coachman did not

wait to be accused, but blurted right out: "I did not do it alone! There are others in it too." Well, sure enough, there were others in it, who at once confessed. The dinner service was recovered.—*Chicago Tribune*.

A Dream Fulfilled.

A Sunderland solicitor, Dr. Haswell, recently related some remarkable dream experiences to a representative of the *Northern Weekly Leader*. The authenticity of the narrative, coming as it does from Dr. Haswell, is beyond question. He says: "In the night, between Tuesday, 21st and Wednesday, 22nd September, whilst at Norwich, I dreamed I saw my boy Philip, aged between nine and ten years, fall and bruise his face near his left eye. It seemed to be done while he was at play, but more I was not conscious of, except that the scar produced in the fall was near the left eye, and was in size somewhat larger than the socket of the eye. On the afternoon of the 22nd I travelled from Norwich to Ely, and, not having heard from home since the Saturday previous, wrote a short letter to my wife, adding when finishing: 'N. B.—Had a queer dream last night about Philip; thought he fell and hurt his face.'"

"I felt uneasy the next day, and wired to my wife, asking her to say whether all was well at home, adding a message referring to office work. An answer by wire came in due time 'All well,' but I still continued to feel uneasy.

"I returned to Sunderland the next day, Friday, 24th, and to my astonishment found that my boy had fallen the day before while in the High School playground, slightly injuring his left eye and cheekbone. I also found other circumstances at home sufficiently serious to justify my apprehensions of the previous day, and to which I need not refer. The 'All well' in the telegram was inserted to prevent my feeling unduly anxious, my speedy return home, too, being expected. My boy's accident, I found, had taken place about noon on Thursday, 23rd September, or about some 32 hours after the time of my dream. A mere theory of coincidence seems to me insufficient to account for what I have related."—*Northern Weekly Leader*, England, Jan. 27.

THE OPEN COURT.

A Human Soul.

'Twas in a rapidly moving train; the day was hot, and the smoke from the engine, combined with the dust, filled every crevice of the coach. The passengers were willing to undergo such inconvenience for a breath of air.

An early Spring day, but it seemed the weather-god had forgotten himself and had placed at our disposal, hot, summer weather. The clanging of the bell, the shrill signal of the whistle for stopping, and the train moved into a station.

A typical-country town; one where the young swain and blooming maiden, the matron and middle-aged man, all hurried to the station to see the "Express" pass by. The stop was but a short one. The only passengers to embark were an old lady of some 70 years, bowed and bent with the weight of sorrow and poverty, which were depicted in every line of her features. In her arms she carried a sleeping child of at least ten years of age, whose little form was crippled with disease. At once, in looking into the faces of these passengers, our *ennui* left us, and we were attracted by the old lady's attitude which was one of pain and despair. These lines of Edwin Markham's impressed themselves upon our mind:

"Is this the thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power?
To fill the passion of Eternity?
Is this the Dream He dreamed, who shed the suns
And pillared the blue firmament with light?"

We could see the traces of tears upon the woman's face, and we instinctively felt that some secret sorrow was hers. With much care and love she gazed into the face of the crippled child, and pressed a kiss upon the pallid lips; worn, tired and weary, seemed she. So we stepped to her side and asked if there was aught

we could do to relieve her of her burden. With a sad smile and a negative shake of the head, she informed us that there was not, and seemingly shrunk within herself. No desire had she to attract the attention of her fellow-passengers. Conscious, did she seem that she was a denizen of another sphere.

We took one sweeping glance of the coach; that glance informed us that each passenger was intent upon his own affairs. The brightly, fashionably dressed young ladies, chattering nonsensically, on their way to the city on a shopping tour; the trimly dressed matron with her little ones by her side, to whom all her solicitations for comfort and care were vouchsafed.

The typical traveling man, intent upon his Order Book, and no doubt studying how best to approach the next customer. In yon seat, a clergyman, bible and text-book in hand, very devout, and eyes for none in the coach but himself. Only one other beside us seems to have noticed the old lady to whom we refer. That, a man from the plains of Texas. He is seated near, rough, uncouth and poorly dressed, but the stamp of noble manhood upon his brow, expressed by the sympathy which he bestows upon the woman. Reaching over, he asks if he can take the crippled child in his arms for a little while and thus rest the grandmother. A smile illumines the features of the old lady as she relinquishes her burden. Then she turns to us and says, oh, such a plaintive tone in her voice: "'Tis the first time that she has been out of my arms for more than 12 hours." Tears gather in her eyes as she looks into our face and murmurs, "I am taking her home to die. All her life long has she been a cripple, injured when a wee-bit of a babe. I reckon 'twas God's will, but some things are mighty hard to bear." We can never forget the plaintive ring of her voice, the pathetic look of those eyes, sunken with age and dimmed by many tears that had been shed, nor the trembling hand and furtive anxious look that she gave to all.

A human soul encased in that decrepid form; a human soul waiting to be freed from such a hut as that frail body. What then?

As we gaze upon the picture of the old woman and her grandchild, and then look into the smiling faces of the brightly dressed young ladies, we can but ask, "Is God just?" What did the parents of those who are seated there in all their royal plumage, that they are thus envied? And what did the parents of this one who sits in her poverty and rags, that she must suffer? Is it just? Have these pictures been painted by the same artist's hand, a personal God, or has each soul chosen for itself the expression of life, and does that soul gain an experience needful for its environments? We repulse the first thought, and cling with a tenacious faith to the last. Ah, we long to know if that soul which has suffered three score years and ten, and which has been cramped by a weak, crippled body, may sometime, somewhere, somehow, enjoy in the fullness the happiness of life.

"Oh yet, we trust that somehow, good
May be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood.

"That nothing walks with aimless feet;
That not one life shall be destroyed
Or cast as rubbish to the void,
When God has made the pile complete."

"When God hath made the pile complete," will we meet our fellow-passengers, and will not their souls be highly illumined, a recompense for all that they have passed through—will not "the first be last, and the last, first?"

MRS. LOE F. PRIOR.

The Need of Sympathy.

Never before in the history of the world has there been so great a need of sympathy as at the present time. We see around us the sorrow and misery, the suffering and despair, and what do we do to alleviate these sufferings and bring joy and sunshine into these care-laden and saddened hearts? It is with regret that I answer, comparatively nothing; we think only of ourselves and rush recklessly on, turning neither to the right nor left, to offer a helping hand to our fellow man! Our only aim is to benefit self at the expense of others. We boast of being a free and Christian people. Are we? Even the church which boasts of her purity and goodness, is almost destitute of this great essential—sympathy.

We follow the teachings of the old Mosaic law and not those of the gentle Christ. True many profess the Christ love, but do they possess it? What is Christianity? Is it going to church and offerings up prayers to an unseen God? or is it doing to our fellow men, as we would they should do to us? I know not which course others may choose, but I choose the latter—call it morality or what you will. It is far better to be strictly moral, than to profess that which you do not possess. We need a reform in religious as well as social or political affairs, and unless there is reform in the church, her ultimate overthrow is certain. We must practice what we preach and preach only that which is pure and noble. Let us do all within our power to bring joy and peace into the hearts of people. Lift up the fallen and do not kick them farther down the slippery path of ruin, and our reward is certain, be we Christian or moralist.

ED. D. JONES.

Voices.

Across the border line that separates the world of seen and unseen forces—comes strange whisperings, voices that bring a message to the hungry souls who wait beside the gate, which never open swings unless some dearly-loved one stands upon the misty shores beyond; shores unexplored as yet by none unless by these same loved and gone, and unto them belong the evanescent tones wafted on magic breezes, from environment suited to their range of action; else would they, speaking thus, be heard, since it is not known that anything from nothingness proceeds. Granted, as well as that in her vast and inexhaustible storehouse nature has nooks and crannies yet to be discovered. That she yields her treasures grudgingly at evolution's positive demand and that involution has not yet begun except in comparatively few cases.

Macrocosm grander than the Rock of Ages if within the bursting bosom of infinity, there still remains this miracle whose unfoldment just begun mystifies the saints as well as sinners of to-day, causing them to seek for some reasonable excuse to believe the evanescent assurances that from time to time are wafted through their listening ears, for not a few are following the mystic thread that leads thither, who can say, except he who hath followed to the end the same. Hath any done this? I answer one whose thorn-crowned brow received a chrysm which hath been shared by many. One whose bleeding feet pressed painfully the stony path which led toward crucifixion's agony; whose meek and lowly life became a synonym of rare perfection and whose name to-day is revered and adored. "And Mary coming at the dawn found the sepulchre was empty and saw and heard with joy the angel who proclaimed a risen Lord." Matt.

Again and yet again, upon the mountain by the sea where multitudes were gathered, unseen by all except the few, the blessed few, whose unsealed eyes beheld; whose unstopped ears could hear—and yet how slowly, painfully the truth is being born through travails, whose agony is only less intense as hope at intervals burns fitfully only to die away and be obscured by the dust and ashes of materiality.

Again and again has the struggle been resumed only to be discontinued as its futility was demonstrated until at last, science all-powerful to rescue and to save has sounded a cry of forceful-strength, the key-note of the age. That it heralds advance as it has always done, goes without saying. That it teems with subject matter both valuable and interesting, since to prove immortality thus is to fulfill a prophecy of nearly a quarter of a century ago; to place within the grasp of all, the knowledge which will enable them for themselves to safely demonstrate, relying on their own experience which is most consistent, since individuality is on both a mental and physical plane clearly defined.

I now arrive at a synthesis whose gradations require wise considerations. In fact, I am prepared to assert that the relationship between spirits (life-principle) and matter is not always a reciprocal one. Amid the protestations and of conscience you must acknowledge this, that the ego struggles toward a higher expression of existence is consistent still with evolutionary law. Why struggle, if not to rise? Wherefore idealism, if not an incentive to such action, and whence cometh the same? Questions easily answered if we pre-suppose a higher, grander sphere of conscious life whose borders overlap

the mental plane and from whence, through avenues of mentality, may be borne in upon human understanding the same.

Voices breathing rather, in upon our spirits sick and sore, assuring us "There is no death; what seems so is transition." Beautiful thought of our poet repeated again and again, still falling upon our ears:

Until 'mid darkling shadows
We shall not longer stray,
With a perfect knowledge of the way."

AIDA.

The Brotherhood of Man.

Are we not a spark of the divine, incomprehensible (to our finite understanding) God, Good, Jehovah, Allah, or call it what you will? We claim to be Spiritualists. Do we live it? Do we act it? I am very sorry to say we do not, in the full sense of the term. Have we not the divine self within us? Why not unfold it, instead of letting the physical, petty jealousy take charge of us? This is often found among Spiritualists and mediums. Why should we have this feeling toward each other, when we know that the beautiful philosophy and phenomena teaches us to do to others as we would have them do to us? Do we not in our philosophy acknowledge that we are all from this same universal source?

Practically, in the spiritual sense, we are all brothers and sisters, and we should treat each other as such. We should not draw the line at nationalities or color, and this point I wish particularly to emphasize. I have been called "radical" for publicly expressing this idea, but my answer is that God, or Good, is in all life, and hence we dare not draw the color-line. I know this is hard to accept, because of our physical pride, yet if you claim to be a Spiritualist or a Liberalist you must have a progressive mind. Do not build a fence around yourself, because you are a Spiritualist, and think you know it all. If you do you will stop progression. There is no limit or space to our philosophy. It teaches eternal progression.

Here is a little advice to both old and young mediums, as well as Spiritualists and Liberalists in general: When you have reached a certain stage of unfoldment, do not think you have it all; no, but go on and on, seeking for more. But as you do so, you must leave your mind open and free from prejudice, for that would hinder unfoldment and retard the soul's progression.

Let us be liberal in expression, for none of us have a corner upon this philosophy or phenomena. It belongs to all, and this means, not to the white race alone, but to all races. I am in all. You are in all. God is in all life—all things are one.

As Spiritualists differ, let us cultivate the spirit of kindness and tolerance, and let our beautiful philosophy and true phenomena go hand in hand. They are closely interwoven and cannot be separated. They have always existed and will ever exist. We find the phenomena and philosophy mentioned in the Bible from Genesis to Revelations. What a blessing Spiritualists have in these two—a great deal more than any other people. Having this blessing, we should not envy, but cultivate a spirit of love.

DR. MAX MUEHLENBRUCH.
Box 118, Oakland, Cal.

The Troublesome Lie.

There are times and circumstances in which it may be proper and right to say of a statement, "It is a lie;" of a person, "He is a liar;" for the purpose of counteracting the evil effects of a falsehood. In a case of this kind the charge should be well sustained. Very often people make an improper use of the word in saying of a proposition "it is a lie" when they only mean to say it is an error, it is untrue, or that they do not believe it. We indulge the thought that if they knew the true use, meaning and consequence of this little word they would use it more cautiously and less frequently. It is really a venomous, hostile word which, on baleful breath of thought, may carry a sting and inflict a wound that does not heal. Few things are more offensive than to be called a liar or to be accused of lying.

A statement may be false or untrue, yet not a lie, necessarily. To be a lie it must be an intentional violation of truth—must be uttered or expressed by the person with the intent to mislead or deceive and with his or her knowledge

of its untruth or unreality. The intent may be to injure another or to protect self or some other motive. It is better to suffer the consequences of a wrong action than add another sin by trying to lie out of it. It is a sin to lie, but it is an equal sin to charge another with lying when not sustained. An insult may be as bad in effect as a lie uttered.

"But, suppose a person states things that are false or unreal, would you say they are lies and that he is a liar?"

No; I would seek an explanation that might modify such an opinion or idea. If I could I would present the truth of the matter, which will always upset and defeat a lie or an error. Every untruth is not a lie. A person may say what is untrue from ignorance or misconception. He may endeavor in all honesty of purpose to tell the truth, but fail to do so and say what is false from a misunderstanding of what he is trying to tell; or he may be joking, which is not a commendable habit. How often persons have been accused of lying when they were innocent of the hateful imputation! It sometimes happens that a man will charge his neighbor with lying when he has not a full understanding of what was said, to find at last that his neighbor is right and himself in error.

"If my neighbor really lies, is it not right for me to say so?" Not always, though it may be in rare cases. There are many ways of expressing yourself without using offensive language, without saying he or she has lied, or is a liar. The word *untruth* is sometimes used as a softened expression when we do not wish to make the charge of lying in the grossest form. You could say he is mistaken—he is wrong—he is in error—incorrect—might say he has got a wrong impression—he has a misunderstanding—is mistaken in his judgment—he has a misconception or misapprehension. You may say the thing spoken is false, or it is not so, or it is untrue; especially if you can present the truth or show how, why or wherein the statement is untrue. There are many ways to avoid bitter epithets.

"Suppose a person lies about me with the intent to insult, slander or injure me in some manner, would I be justified in calling him a liar?" That is a personal affair in which each one is free to exercise his or her own judgment. To say that a person lies is to charge him with the highest dishonor and take on yourself the higher responsibility. This, too, is a dangerous experiment. Nations and individuals have often got into war that way. When you feel like calling a big man a liar be sure you are right, then use the telephone. Don't be too hasty in calling one a liar; it sometimes amounts to slander or scandal, and it is bad manners. Many individuals are altogether too excitable and sensitive to a real or imaginary affront. Don't get on your dignity, get off your balance and explode. Equanimity is the one thing needful on such occasions. The better way is to ascertain if there may not be some justifiable cause for the misdemeanor. You may find yourself to blame, in part. Shun a reckless or rash use of the little word *lie* as applied to persons and statements.

A statement may be true in part and partly false. Certain things may come to your ears from a second or third party—for instance, a thing claimed to have been said or done by you, which you in your haste say "is a lie;" whereas, on tracing the matter back to the first party, you ascertain that the thing first spoken was quite different from what you heard, and perhaps true in part, and no offense may have been intended. Reports are often exaggerated and colored greatly. A person in relating a statement he hears may add to, take from, or in some way change it; a third party may tell it still differently, so that a wrong impression goes forth. When we talk about other folks it is not always best to express all we know, and if we are disposed to repeat what we hear, be accurate and truthful; careful what we say, if we want to keep out of trouble.

In saying we do not believe a thing, is not equal to saying it is a lie. We do not say it is false, but only say we do not believe it, although it may be true, or it may not. People do not believe things that are true in many instances. Truth will triumph and endure while falsehood must eventually sink and disappear.

If statements on any subject are false, no knowledge is gained thereby; nothing is learned but darkness, error and damage to those who believe, receive and act upon them, and those who originate them. An error or lie is unreal, has no existence, no foundation in fact. Yet, in

one sense, a lie may be a reality, a principle, a thing that can steal happiness and pleasure, kindle flames of madness in the brain, turn the springs of love into the bitter waters of hate, breed dissension and crime, do harm in many ways. It is a stain on character. "If we undertake to find and destroy the lie it is as intangible as the wind, though terrible as the hurricane, unthinkingly let loose through the portal of sweet lips." A. H. NICHOLAS.

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No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., JUNE 1, 1899.

The watchword of every true Spiritualist is progression. To stand still is to die. New truths are revealed to our consciousness, as we are ready to receive them. We should therefore cultivate the spiritual nature, and be ready to progress day by day.

Spirit Mothers has been consolidated with the *Medium* of Los Angeles, Cal., and will now be a department of the latter, conducted by Spirit Lucretia Mott. Mrs. Olivia F. Shephard has now become assistant editor of the *Medium*. Uniting the forces, instead of scattering them is wisdom, and we are glad to record this union, as a move in the right direction. The *Medium* should be well supported.

Theosophists have lately held a convention in New York for the purpose of forming a new and independent Theosophical Society. Mr. John M. Pryse, who called the meeting by the aid of a printed circular-letter, gives these reasons for the present movement: "Several of the oldest workers of the society have withdrawn, been expelled from the organization called the Universal Brotherhood, and a large number of members in Greater New York have resigned from it. Not only do personal motives, in the main, rule the so-called Brotherhood, but the present methods employed are clearly designed for the destruction of the Theosophical cause and the liberty of conviction among members." Lack of harmony will disrupt and ruin any cause, and is to be deplored in this instance. Theosophists have much truth, but they are human and imperfect, like all other human beings.

The Psychological Society of Birmingham, Ala., held a meeting, says the *News*, and invited Dr. L. Schlesinger who was in the city to deliver a lecture on Psychology, and much interest was felt on that account. The *News* adds: "The society has heard lectures from a number of noted men, but no one seems to have ever visited Birmingham who aroused so much interest as has Dr. Schlesinger."

Evidently the people are ready to receive light on the higher thought, and spiritual philosophy.

The 60th birthday of Baron Carl du Prel, the "World Philosopher" and occult author, occurred on April 3, 1899, and was celebrated in Munich, Germany, on April 6th, by the Association for Scientific Psychology, says the *Uebersinnlichen Welt*. Prof. Max Seiling gave the opening address upon "The Soul-Teachings of du Prel and other World Philosophers," in which he included Schopenhauer, Mainländer and other German celebrities. Dr. Bormann, in a short address, showed how beautifully du Prel had illustrated, in his writings, the workings of the human spirit.

"Belief in Immortality" was the subject of a recent discourse by Rev. Minot J. Savage. In it he gives the following on the Christian theory of endless hell-torment:

I have studied all the old religions of the world, but Christianity is distinguished from all others,—and it is a lamentable distinction, to my view,—as being the first religion on the face of the earth that ever taught immortal, hopeless anguish. The other religions have their hells,—infinitely horrible tortures such as we cannot conceive of; but they always think of time as made up of cycles, and those cycles come to an end. So the hells end sometime, all but the Christian hell. There is no other hell that I know of that does not come to an end.

The German Occult Union held its fourth annual convention in Berlin, on May 21 and 22.

It is said that the Spanish party of Carl-ists have struck a popular chord by intimating that if they succeed in their revolution they will exile every Jesuit in the Kingdom. This will be striking at the root of their troubles. They are always a menace to liberty and prosperity.

The Chattanooga, Tenn., *News*, thus speaks of Mrs. Loe F. Prior's meeting in that city:

A large and interested audience was out last night to hear the discourses delivered by Mrs. Loe F. Prior on subjects handed to the speaker after she had reached the platform, thus showing that she had no time for preparation. For over one hour, Mrs. Prior eloquently and convincingly handled each subject given her. The logical conclusions deducted, as well as the beautiful diction, filled her hearers with wonderment. The six subjects were treated as though the lady had many hours of preparation instead of the spontaneous thoughts she accorded them.

After the discourses Mrs. Prior gave a number of messages to strangers, which were fully recognized.

The Camp-Meeting at Briggs Park, Grand Rapids, Mich., will be held from July 2 to 30. Prominent lecturers and mediums are engaged. For programmes address, Thos. J. Haynes, Grand Rapids, Mich.

Gautama Buddha, quoted in *The Awakener of India*, Madras, gives this excellent advice to his followers:

Do not believe in what ye have heard; do not believe in traditions because they have been handed down many generations; do not believe in anything because it is rumored and spoken of by many; do not believe merely because the written statement of some old sage is produced; do not believe in conjectures; do not believe in that as truth to which you have become attached by habit; do not believe merely on the authority of your teachers and elders; after observation and analysis, when it agrees with reason and is conducive to the good and benefit of one and all, then accept it and live up to it.

Dr. Richard Hodgson, 5 Boylston Place, Boston, Mass., wants the addresses of T. R. Meader and A. M. Allen, whose names are appended to articles in the JOURNAL for March 16 and April 27, 1899. These articles were sent to us in print, without addresses, so we are unable to give them to Dr. Hodgson.

Union Meeting at San Diego.

Last Sunday there was a reunion at Lafayette Hall, under the management of Mrs. Ella Custer, president of the First Society; Mr. McPheters, president of the National Avenue Society, and Mrs. Samuel Smith, president of the National City Society—these three Societies having united in the celebration. The platform was occupied by Col. Dryden, Mrs. Maude L. Freitag, and other mediums and speakers, to the enjoyment and appreciation of the large and enthusiastic audiences. There are a large number of Spiritualists in and around San Diego, and they work in harmony. The mediums are generally agreeable and united, setting a good example to those in other localities. In proof of this we find the following in a late issue of the *Medium*, written by Mrs. Maude L. Freitag:

There are a great many Spiritualists in San Diego, and the number is steadily increasing. The two societies are very harmonious. Mr. McPheters is the president of the society which meets in its own hall at National Ave. and 28th St. Col. Dryden, a most eloquent speaker, and a broad-minded and progressive man, speaks for this society every Sunday morning at 11 o'clock.

In National City, four miles from here, the First Spiritual Society holds regular meetings, Mrs. Samuel Smith president. This society has been in existence for a number of years; it was organized by Dr. Hammond, of Kansas City.

Of late years the society owes the fact of its continued existence, even under difficulties, caused by the removal of members, trouble in getting mediums, etc., to Mrs. Jane Mullen. Mrs. Mullen is a gifted medium, a successful magnetic physician, and a noble woman. She is thoroughly devoted to the cause of Spiritualism. She is well known in this vicinity, and loved, not only for her mediumship, but for her true womanly worth as well.

Mrs. Mary Morrill is another well known and faithful worker. She has occupied the platforms of the various societies of this locality. Many souls have found the light through her mediumship, and she is everywhere spoken of in terms of the warmest praise and admiration.

The Church is Languishing.

At the Philadelphia Conference of the Lutheran Synod, held last month, the non-church-goers were vigorously scored by Rev. J. D. Huddle. He declared that "the old-time fervor is lacking in the mid-week prayer meeting. Only something on the sensational order will bring out an attendance. When people have nothing else to do they go to prayer meeting." He added:

Another cause of the non-attendance at church is the multiplicity of religious services. There are now two or three times as many as there were a decade ago. So the mid-week service must suffer. Young people delight in moonlight rides on the bicycle. They breathe in the cool air, which is much more refreshing than that of the prayer meeting room, and they seem to think the heavens declare more of the glory of God than the preacher does.

Rev. Dr. Wm. M. Baum, pastor of St. Matthew's Lutheran church, Philadelphia, argued that part of the subject treating of the morning service, and he spoke in that vigorous fashion to indicate that he did not wish to be misunderstood. He said:

And besides, time was, down in Virginia, when a person was put to death, if he absented himself from the house of God three times in succession. If this rule was applied at the present day wouldn't there be a lot of first-class funerals?

Dr. Baum declared that the trouble at the present day is the substitution of something else for the Bible in the pulpit. He said:

There ought to be no distracting music or ritualistic fads. There should be less of the spectacular in the pulpit. If we can move the laity and official rulers of the church we may not restore the church to its condition of years ago, but we may exert an influence that will make the gospel as mighty and as strong as ever.

It is admitted all around, that the church is losing its hold upon the people, for so many now have their eyes open to see and realize that the creeds of thousands of years ago are utterly inconsistent with the thought of this ever-advancing and progressive age. In other words, the philosophy of Spiritualism has completely upset the theories of by-gone ages.

Doctrine of Spiritualism.

Prof. W. C. Bowman has occupied the platform of the Harmonial Association of Los Angeles, during the month of May. The following is a digest of a lecture delivered there on the above subject, as given in the *Medium*:

The doctrines of Spiritualism are its teaching in regard to the great question of philosophical and religious import, which have been dealt with by all the religions of the world and in all ages. It is a mistake to suppose that a new system of religion or philosophy has a new set of subjects to deal with. As all systems of physical science and philosophy have had the same heavens to study all along the ages, making constant advancements in the discovery of new truths and the abandonment of old errors, so spiritual science and philosophy have likewise all along the ages, had to deal with the same problems about gods, devils, heavens, hells, life, death, soul, spirit and destiny. It is a grand help in our studies of life to know that the very law of progress is that of putting new meaning into old words, new spirit into old forms, and new life into old institutions.

Spiritualism handles all these old religious questions, and it is so all-inclusive in its broadest sense, that it comprises not only all spiritual subjects, but all spiritual movements, with all their prophets and seers—all Bibles, revelations and religions and spiritual cult. Even Theosophy is only a branch or school of Spiritualism. They will not object to this statement, because they believe in universal brotherhood. In fact, Theosophy was born in the ranks of Spiritualism, and its existence made possible by Spiritualism alone. Madam Blavatsky herself was a great medium to begin with. So we are all members of the universal brotherhood.

The Spiritualist doctrine of God or Deity, is that of the universal soul and life, and not a personality in any form of limitations or locality. The only thinkable personality in Deity in any manner analogous to human personality, is to conceive of God as possessing an infinite body—the physical universe and an infinite soul—the indwelling life of the universe.

The Spiritualist doctrine of creation is that of evolution and transformation of spirit and matter which, as entities, had no beginning. It repudiates of course, the irrational absurdities of creating something out of nothing.

Its doctrines in regard to the origin of physical death and the existence of evil in general, wholly rejects as crude and childish the theological dogma of the "forbidden fruit" and the literal "fall of man" into mortality as the result of eating said fruit. It is a shame in this enlightened age that the minds of helpless children should be stuffed with such fables, as the word of God. Both physical death and all forms of what is called evil are an absolute necessity in the very constitution of the universe. Without a duality of opposites or antagonizing forces, there could be neither growth, development, motion, progress; without darkness there could be no conception of light, and so of all other opposites.

Again, the Spiritualist doctrine of the soul and the future state is wholly at variance with the irrational dogma of crowding all souls into only two places—heaven and hell—regardless of character. The spirit world is natural in its conditions—not unnatural or supernatural, and spirits find their place and their level there as mortals do here, by grades of development and types of character.

A Lyceum was recently organized in Toledo, O., by Mrs. Elizabeth Schauss, with a membership of more than 100. Mayor Jones, of that city, has donated the use of his hall for the sessions. Mrs. Schauss has named the organization "Golden Rule Lyceum." Toledo Lyceum, conducted by Mrs. Dr. Wyant, is also doing well. Toledo is large enough to maintain a half dozen Lyceums.—*The Lyceum*.

To talk about the misdeeds of others, whether fancied or real, lowers your own moral tone. To seek revenge is a spiritual violence on yourself. But cheerful forbearance and forgiveness even to wrong doers, will react for good on yourself. Good thoughts are always a blessing.

It is beginning to dawn upon advance thinkers, Spiritualists and Psychical Researchers, that fraud may attend certain phenomenal manifestations, without discrediting the verity of certain phases in which both genuine and fraudulent characteristics appear to be closely allied. Eusapia was accused of fraud, and dismissed with contempt, but singular enough she has been reinstated. Prof. Myers and Prof. Oliver Lodge, both able and eminent scientists, having satisfied themselves of the genuineness of certain phenomena, have reconsidered their first judgment, and now express the belief that she is both genuine and fraudulent. Is this inconsistent? The same might be said of a large part of the human race, in every department of business life. Fraud and fact, like wheat and tares, grow together in the same organism, and each manifests according to conditions and opportunities. Why not the same in mediumship?—*Cassadagan*.

The Reviewer.

LONGLEY'S Collection of Beautiful Songs (with music) for Public Meetings and the Home. Price 15 cents. Postage 5 cents extra. For sale at this office.

There has long been a demand for a collection of choice spiritual songs, adapted to the needs of the home, the family circle and social assemblies. We now announce the publication of the first number of such a book of songs by that well-known composer and singer, C. Payson Longley, whose compositions are known and sung throughout the land. No words are needed to praise the compositions of this spiritual singer, for they commend themselves to all who listen to them.

—:o:—

THE DREAM CHILD, by Florence Huntley. Cloth, 12mo. \$1.00. For sale at this office.

This is a mystical romance of two worlds, which is defined by the author as "The Poetry of the Law." In further explanation Mrs. Huntley says:

"The Dream Child" is the logical development of a romance which has its beginning upon an outbound Atlantic liner and its culmination 'among the unseen mountains of Paradise.' The entire theme is based upon and illustrates that fundamental principle in nature known to science as the law of vibration, or the law of affinity. With this principle as a basis, a romance is presented which covers the individual relation of man and woman in two worlds of matter, life and intelligence." The subjects of the 15 chapters are: Doctors Agree, She Dreamed a Dream, The Dream World, The Beginning of the End, Science Fails, The Watch, The Voice of the Master, A Star was Shining, A Strange Guest, The Gates are Passed, A Successful Experiment, Such is the Law, Whom God hath Joined, For all Eternity, An Innumerable Company.

"The Dream Child" is the polar opposite, yet at the same time the natural corollary, of Mrs. Huntley's latest work of science and philosophy, entitled, "Harmonics of Evolution."

—:o:—

YOUR HEAD and what is in it, is the title of a series of booklets, by Mrs. May E. Vaught, of Chicago. Three numbers are issued, so far (at 15 cents per copy) covering these subjects: Measuring Mind; Noses and what they Indicate; Principles of Memory; and the Phrenological Tree. May be obtained at this office.

—:o:—

SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price \$1.00. With the JOURNAL one year \$1.50.

This is a complete instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth.

A Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that pure Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. Price \$5.00.

In 1509 Cornelius Agrippa, known in his day as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated cost \$75.00. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, will be found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is the best contribution on the subject extant.

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This magnanimous offer is good for new or old subscribers. The subscriptions will be credited for a full year beyond the date previously paid to—no matter when that may be.

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Write AT ONCE, before you forget it.

"Rules and Advice in Forming Circles" is a book of 64 pages, compiled by James H. Young, and published by the Onset Publishing Co. It contains a declaration of principles and hymns and songs for circle and social singing. Price, 20 cents. For sale at this office.

Transition.—Sidney S. Lapham came into the earth-life in Stanford, N. Y., on Dec. 6, 1817, and passed out in Modesto, Cal., on May 21, 1899. While a young man he studied for the Universalist ministry, but abandoning that on account of throat trouble, he took up the study of an architect, in Willett's noted Quaker School, of New York, and graduated with high honors.

He came to California in 1849, in the bark "Phoenix," of which he was part owner, and after stopping a short time at what is now San Francisco, the bark moved on up to Sacramento, where Mr. Lapham remained for a few years, when he removed to the Banner Lead Mine in the North, after which he again moved to mines in Tuolumne Co. He was a successful miner as well as architect and builder. His son, Elmore, is now carrying on that part of his work. For several years he was an active, working member of the I. O. O. F. He was also a member of the Pioneers of this State.

For the past 20 years, he, together with his family, have resided in Modesto, where his widow, who has been his loving companion over 50 years, survives him. A son is also left, but two daughters preceded him "over there."

He was of Puritan stock who were also in educational lines, all of which combined made it easy for him to comprehend and appreciate the grand truth of Spiritualism. Being a personal friend of the great Seer, A. J. Davis, gave him an opportunity to know of the manifestations as given through that noted sensitive, and also to study the philosophy; so when the manifestations came through the Fox girls, he, together with all his family, were prepared for it.

A. J. Davis saw the spirit body of Mr. Lapham's mother pass from the physical, and, I believe, speaks of it in one of his works. So for over 50 years Mr. Lapham has had the comfort of this blessed knowledge through prosperity and adversity, and it was his "Magic Staff" through sickness, and his refuge when the summons came to pass on, for well he knew, "there is no death." Services were conducted by friends, from the "Lyceum Guide," and were spoken of as very beautiful. Mrs. STARKS.

My Trinity.

(An easy lesson in Sarcognomy).

The only three in one I know
Goes with me wheresoe'er I go;
Lives where I live, makes life appear
Of greater worth year after year.

The first is Spirit, which, *per se*,
We hold is always grand and free,
And looks with love on all around,
From minute cell to worlds profound.

Next is the Mind, which, truth to tell,
Acts not the lover quite so well;
It is not free, it is not grand,
At all times, when it takes command.

And last, the Body, which, 'tis true,
Appears most tangible to view,
But is the least, tho' serves quite well
For soul and mind wherein to dwell.

Now, this strange trinity, I find,
Bears close relation, and behind
The scenes of life hold regal sway,
And give me progress day by day.

And telegraphic lines are run
Of wires so delicately spun
Between the three, that no one knows
A word of what'er comes or goes.

And somehow these are kept at play
In a sweet, harmonious way
Until their correspondence brings
Rare knowledge of diviner things.

So what the spirit knows is told
The waiting mind of coarser mold,
And what the mind receives, in turn
Goes to that most receptive urn—

The body which in truth displays
The rich effect to mortal gaze,
How three as one, by occult sign,
Of thought-force build the form divine.

Thus Soul and I, we still confer,
Or Mind and I, if you prefer,
Or Body, if by that I'm willed—
We still achieve and calmly build.

Why it is so, is not quite clear;
'Tis not for gain, 'tis not from fear.
To me it seems through Love's design
We must work out the plan divine.

As we unfold we plainer see
The justice of all things that be—
That age on age our lives rehearse
The one law of the universe.

LENA INGRAHAM GIFFORD.

Dunlap, Wash.



The Editor is not responsible for the opinions of correspondents.

The Medium of the Rockies.

TO THE EDITOR:

I got the "Mediumistic Experiences of John Brown, Sr., the Medium of the Rockies," as a premium for last year's subscription. It was very interesting, indeed, and I intended to write to the dear old brother, thanking him for his very helpful and interesting book, but neglected it. The candor and honesty of the narrative impressed me. Well, I hope he will now continue the good work so nobly begun here, from the other side. You and your RELIGIO-PHILOSOPHICAL JOURNAL are doing a good work, casting bread upon the waters that will be gathered up in the future.

If your good work does not receive the recognition that it so richly deserves, here, you doubtless feel that you are building wisely for that grander future to which we are all marching. Sooner or later your success is assured. If I am never permitted the joy of meeting you here, I hope to meet you on the beautiful shores of the spirit land.

Commanche, Tex. J. F. McCARTY.

John Brown Missionary Fund.

TO THE EDITOR:

The old pioneer Spiritualist, John Brown, Sr., has "passed on." While I was teaching and healing in San Bernardino last year, I became intimately acquainted with John Brown, Sr., and his estimable wife. It seemed he never was so content as when he could come and visit my father and I, and go to Liberal Hall, to my Progressive Sunday School or lectures.

Many pleasant hours those two noble souls passed with me, and they always brought me roses from Bunker Hill (their home being a bower of roses and bloom), when they came. Mr. Brown was then very ill, but his one thought was to raise money to have a fund to devote to printing spiritual literature and its free distribution. He said: "The churches have their boxes of free literature in depots and places where the people congregate, why cannot Spiritualists do the same?"

He outlined this work in the RELIGIO. Now, let us all set apart a little sum of money, if only "a widow's mite," and send it to the RELIGIO-PHILOSOPHICAL JOURNAL to be used in sending out free

literature, so that sorrowing souls may realize "there is no death."

Let us call it "The John Brown Missionary Fund," and then his life-words will become good works.

He was loved by everybody, I think, in San Bernardino, and my tears flow with those old friends when I think how much good he has done, and how he will be missed.

Mrs. John Brown, Sr., has been a noble wife and true companion for "The Medium of the Rockies" and as such deserves much praise.

I am resting from my labors in Fruitvale, Cal., a garden-spot of the Gods, but I expect soon to visit the office of the RELIGIO, which I read every week, and I must say its pages grow brighter and brighter. And I believe that the good angels who founded the RELIGIO are standing sentinel at the door, making it the living exponent of truth as we know it to-day, and with Lincoln's words, so it seems, as its corner-stone, "with malice toward none and love toward all," it will go on forever, a dispenser of light.

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Local News Summary.

Edited by M. S. NORTON.

Mrs. R. S. Lillie's Lecture.—After the usual song service in Occidental Hall last Sunday evening, Mrs. R. S. Lillie, taking for her subject "The Psychic and the Medial," spoke for more than an hour. Clairvoyance and Psychometry were dwelt upon in particular, and the labors of Prof. J. Rodas Buchanan were given due recognition. The speaking control withdrew his objective influence, and the speaker related some personal experiences which were very remarkable and interesting. She held mediumship as a priceless treasure, and exhorted to right living, that only the clean and pure in spirit should be attracted. The meeting closed with singing "Beautiful Life," by J. T. Lillie and Mrs. Sadie Cooke.

Ladies' Aid Entertainment.—This Society gave the regular entertainment and dance on the last Friday of May, in Occidental Hall. Mrs. B. F. Small presided and Mrs. Sadie Cook officiated as accompanist on the piano. The following was the program: Overture on piano, Dr. Roberts; instrumental selection, Prof. and Madam Young; Mr. J. T. Lillie sang "Anchor," and for encore sang "Afterwards;" Mrs. R. Shepard Lillie gave an improvised poem from the words, "A bunch of Lillies," suggested by someone in the audience. Dr. Roberts gave a piano solo, and Mrs. Small read a poem. There was a recitation by Miss Blair, and Prof. and Madam Young closed with instrumental music. There were ice cream, a grab bag and a dance. Everything was pronounced to be "just right," and everyone seemed to have a first rate time.

Mrs. Logan's Meeting.—The Circle of Harmony in Occidental Hall, 305 Larkin St., opened with music by Mrs. Miller and Mr. Heiss; and invocation and remarks by Mrs. Logan and Walter Hyde. There was more music by Mr. McNorton and Mr. Keller. Wallace Nevill spoke of heredity; Mr. McNorton on harmony; Mr. J. T. Lillie sang a solo; Mr. Welcker spoke of True Riches; Mrs. Miller read a paper on charity; Mr. Andrew Sorenson spoke on Socialism; Mr. Keller spoke of creation; and Mrs. Barnes, of nature. The meeting was pronounced "one of the best," and adjourned to meet next Sunday at 1 p.m.

Exhibition.—The pupils of Miss Pearl Bryson's juvenile dancing class, will give an entertainment and social dance for her benefit, at Mission Opera Hall, 2131 Mission St., on Wednesday evening, June 7. Program at 8:15: dancing at 10. Tickets 25 cents. Miss Bryson is a lyceum student and worker and deserves the support and encouragement of our people.

Oakland.—The Union Spiritual Society met as usual at 856 1/2 Isabella St. Dr. Palindbaum opened the meeting with tests, followed by Mrs. Steward of Oakland, who gave some very good tests. Other mediums are invited to help this struggling Society along.

Universal Spiritual Association.—At 20 Eddy St., last Sunday afternoon the subject was, "Are Negative Conditions Injurious to Health?" The discussion turning upon mediumship, was quite lively and very interesting. The spirit of truth and toleration is manifest, and although "the mills of the gods grind slowly, they grind exceedingly small." The subject for next Sunday will be "Am I my Brother's Keeper?" This will be the 3rd anniversary of the continuous sessions of these meetings and some unusually good things are expected.

Home of Truth.—At 1231 Pine St., last Sunday, Mrs. Kemp conducted the morning service, as usual, and took for her subject, "The Old Man and the New." In the evening, Miss Lucy Beckman spoke on "The Philosophy of Non-Resistance." A special feature of these meetings last Sunday was the participation of Dr. Little, of Palo Alto, a famous soloist, and Mrs. La Mott, one of nature's songsters. The next primary course of lectures on "Truth," will begin on Tuesday evening, June 6. All are welcome.

The Medium's Protective Association began a series of meetings in Occidental Hall, Tuesday evening, May 23. W. T. Jones was the presiding officer and Mrs. Sarah Seal, speaker. Mrs. H. A. Griffin and Mrs. Sadie Eberhardt gave messages from the spirit side of life. All those who participated were at their best, and everyone present went home pleased with the evening's entertainment and instruction. These meetings will be held in the same hall every Tuesday evening, beginning at 8 o'clock sharp.

Oakland.—On Sunday, May 21, Mrs. R. Cowell was greeted with an appreciative audience, both afternoon and evening, at 1196 Broadway. Many investigators were searching for the truth—to these messages were given by the medium which were fully recognized, and some of the tests were of a very striking character, and forceable enough to move all who listened to them.

C. F. VAN LUVEN.

Passed On.—In this city, May 25, Capt. George Rodgers, a native of Massachusetts, aged 70 years. Capt. Rodgers has been a conspicuous figure at the Spiritualist meetings of this city for many years. He was a thorough Liberal, and although a sea-faring man, he was free from superstition. The funeral service was held at 228 McAllister St., and the remains were cremated at the I. O. O. F. cemetery.

The Hermetic Brotherhood held its usual open meeting on Tuesday evening, May 23, at 856 Hayes St. After the usual interval of silence, the president, Mr. Weld, stated the objects of the Brotherhood, and Mrs. Frances Rogers sang "The Nightingale," followed by Mrs. M. E. Harris, who read a paper entitled, "How to be Happy." Philosophical questions in writing were submitted and answered. These meetings are harmonious and helpful, and for those who are accustomed to consecutive thought, looking toward a solution of the problems of life, they are a rare treat.

Personals.—Mr. and Mrs. Lillie have removed from 305 Larkin, to 301 Polk St. Mrs. S. T. Elliott, recently bereaved by the sudden transition of her daughter Ida, has gone to New Whatcom, Washington, for a brief sojourn.

Mrs. Henderson, the medium, has been seriously ill, and has been compelled to abandon her public work temporarily, but will resume her meetings soon.

Mr. Wallace Nevill was struck on the head with a bottle by a drunken soldier, on Sunday evening, May 21, and was seriously injured. He is convalescing.

Coming Events.—The Mission Lyceum gives its usual entertainment and dance, on the last Wednesday of May, which is also the last day of the month, at Excelsior Hall, Mission St., between 19th and 20th. You will have to come early to get in.

The quarterly meeting of the Board of Directors of the State Association of Spiritualists will be held at 1423 Market St., on Saturday evening, June 3rd. It is time to begin making arrangements for the State Convention in September.

The Second Annual Convention of the National Young People's Spiritualist Union will be held at Onset Bay Camp, Onset, Mass., Aug. 25 and 26, 1899.

Man in Early Times.—the Childhood of the World, by Prof. Edward Clodd. Price 50 cents. For sale at this office. It recounts the myths about the sun, moon, eclipses, stars, earth, man, soul, spirit, etc., in an interesting style.

Immortality. the new quarterly published by J. C. F. Grumbine, will be clubbed with the JOURNAL, and both supplied for \$1.75 per year.

New Era Camp.

The New Era Camp Meeting will be in session this year from July 8 to 24, at New Era, Ore. A good time is expected.

Prof. W. C. Bowman will grace our platform and receive a hearty welcome from the people here. Mrs. Cowell is to co-operate with him by giving platform tests, messages, etc. Many here have heard of her successful work and will greet her with enthusiasm. The camp hotel will be in capable hands, and those desiring may find entertainment on the grounds. Tents may also be had on application to the President, Mr. George Lazelle, or to Mr. E. W. Penman, the Secretary. The former may be addressed at Oregon City, and the latter at Canby, Ore., until the Camp begins.

The Southern Pacific railroad has granted us 1 1/2 fare, on the certificate plan. Those who would avail themselves of this reduction must pay full fare going, and obtain a receipt from the agent of whom they buy a ticket, showing that fact. Those who do not obtain such certificate and have it countersigned by the Camp Secretary will secure no reduction. I have applied for special rates on the O. R. & N. boats also.

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Just half a century and one
Of rapid-fleeing pregnant years
Their history-making course have run,
And borne their fruit of smiles and tears,
Since heaven the age-long silence broke—
Her shining gates flung open wide—
The "dead" unto the "living" spoke
And proved their presence at our side.

And we have gathered here to-night
To celebrate the natal day
That ushered in the angels bright
Who tore the shroud of death away
And set a lamp before our feet
To pierce the darkness of the tomb.
They hold with us communion sweet
When orchards bend and flowers bloom.

I need not here the story tell
Of raps that echoed round two worlds—
The wondrous tale all know so well
Of peddler's ghost and little girls.
The A, B, C has come and gone,
And now we read the printed page
And see the glorious morning dawn
Upon another "Golden Age."

And brighter, stronger, day by day,
The rising sun of Truth and Love
Will shine upon the "hidden way,"
Revealed to man by those above,
Till every weary child of earth,
Now blindly groping for the light,
Has gained the boon of spirit birth
From out the shades of Error's night.

The promised "peace on earth" shall be,
Though nations locked in deadly strife
Yet for a season we may see,
And sickness, crime and sin be rife.
The thunder-storm that clouds the sky
Must burst and drenching rain must fall
That we may garner by and by
A harvest that gives food for all.

And he who taught our lips to pray:
"Thy kingdom come, Thy will be done,"
By his own life has shown the way
Toward the mansions of the sun.
Through life of loving service here
And heart of purity and peace—
Who offers these has naught to fear;
His "death" shall be a glad release.

Oh, what a joy it is to know
That nothing good can ever die;
That life's pure stream, with onward flow,
Must reach perfection by and by;
That from each higher state attained
A broader field unfolds to view,
And on each summit we may gain
Will be discovered something new.

This is the message spirits bring—
A grander truth was ne'er revealed.
The youth-renewing crystal spring,
So long by priestly rite concealed,
Is thus restored to man once more
By angels from the higher spheres
Who stand on that eternal shore
Beyond this transient world of years.

They tell us of their Summerland,
Where love and roses never die;
Where pure one's wander hand in hand
Beneath a fair and cloudless sky;
Of silvery streams and golden sea
Whose waves toss jewels at their feet;
Where everything that lives is free,
And every measure is complete.

And they have cities where no crime
Lurks in the shadow of the walls,
And where the bells that softly chime
Invite the guest to wisdom-halls;
Where sages from their treasured store
Of truth revealed in thought profound
Teach as they did in days of yore
On ancient India's sacred ground.

And schools of learning where the youth
By loving master minds are taught
In Nature's living Book of Truth,
From whom no favors may be bought,
For there no twig is ever bent
And every tree grows straight and strong
Along the line of first intent
That gives to each free bird its song.

And thus shall be our future race,
When evolution's work is done
And earth has gained her destined place
Among the children of the sun.
So let us pray: "Thy kingdom come,"
By dwelling here in love and peace.
For whom his righteous will is done
Christ will return and strife will cease.

E. K. HURLBUT.

Message from Theodore Durrant.

Several months ago I received the following message and drawing (I am a medium artist), but as I am not known to the reading world, I



SPIRIT THEODORE DURRANT,

Surrounded by his Friends, Guides and Teachers.

concluded to destroy them. The message is of such a character that I felt that it should have been given through a medium better known than I am; but "Do as you are directed," my guides commanded me, and so I send it to the RELIGIOUS PHILOSOPHICAL JOURNAL.

I have been mediumistic from birth, but was raised in the orthodox faith, and my mediumship, until these later years, was only a source of terror to me. Having been brought to a better understanding of life, here and beyond, I have used my gifts, through such measures as are possible to one who has poor health and many cares. One form has been to give such words of comfort and encouragement as I know how (being clairaudient) to sad, frightened, despairing spirits who pass from this life without a knowledge of spirit return, and are seem-

ingly brought to me to prove the truth of our beautiful philosophy.

Soon after his execution, weak, despairing, with the agony of Gethsemane racking his quivering form, Theodore Durrant was brought by loving ministering angels, to earth to receive such words of counsel, hope and encouragement as I have been taught to give to such as need them. Nearly a year passed, and the message I send herewith was given to me, to be sent to San Francisco. I hope you will carry out the wishes of his guides in the spirit world.

The drawing is not well executed, but I will send it, as it may interest some. Sometimes my control fails completely in drawing; or the work is indifferent; but at times it is exquisitely beautiful. To avoid correspondence, I do not wish my name in full published, so will sign myself as E. M. M.

THEODORE DURRANT'S MESSAGE.

TO MY FRIENDS:—Once again I am permitted to enter and take part in earthly pursuits, for I may grasp the fingers and use the organism of this true friend. Another year has been added to the eternities, and my name has been seldom uttered by those who knew me well when I bore a part in their lives; but dear friends, I am not dead. I sometimes enter the homes of those who knew me, and very often I linger in the old class-room, but I believe that those who sometimes spoke charitably of me forget that I so short a time ago was one who filled the saddest place a mortal can fill—that of one who had broken the commandment which reads, "Thou shalt not kill." Let these lines be my confession. Bitter, yes, terribly bitter has been the struggle between my conscience and my weaker nature, which has held me back from uttering these hard words, but I am determined to make all the reparation left to me. Let no other ever bear the blame of being connected with the crime for which I paid the penalty on the scaffold. I alone am guilty. I say *am*, for I am living, and often in your midst, although you do not see me.

I hope by returning and sending these lines to those who knew me, and those who only knew me by my sad reputation, to bring more forcibly a warning to the young men of this State. Remember, Oh! Remember, that another form of life lies just beyond the grave; a life that renders every unholy act, every secret vice impossible of concealment. No law to bind, but everyone is judged by their own merits alone. Try to imagine yourself with every stain caused by the errors of this mortal life impressed upon your form, visible and to be read by all whom you may meet. Could you but realize this state, you would live so near the standard of true and noble manhood that these words of warning would not be needed.

I have little strength to continue, as I would be pleased to do, but hope by returning and sending these words to my friends you will know that I am determined to rise above the burden of darkness that has drawn its sable folds around me. Think as kindly of me as you can.

I now hope to reach some who knew me when here; others who need these words of warning, and many who will understand me. God will permit me to rise; kind friends surround me; loving hearts guide and strengthen me, and my own will, will open the gates that lead to a purer and a better life. I am becoming weak and will withdraw.

To my old friends and comrades again I will say, Beware. THEODORE DURRANT.

A Trip to Jupiter.

BY SPIRIT E. V. WILSON,
Through the Mediumship of Lida B. Browne.

There are many wonderful things on this side of life unknown to mortals. One of them is the knowledge that we have the ability to wing our way or float at will to other circles of life than those which surround this earth. I myself have been permitted to go off on a tour of investigation. I say permitted advisedly, for there are laws which we have to abide by in going from place to place as much as you are circumscribed in your mode of travel. Ordinarily you can go only as fast as your legs will carry you; but if you comply with certain conditions and have the means to pay for the privilege, you can go as fast as electricity or steam can take you.

Likewise over here, if you do as others higher in authority direct, and are actuated by the highest motives, you are put in a condition by the concentration of will of many others to go far beyond the earth's spiritual circles and visit those of other planets.

I was given a commission to carry news and be a messenger, in fact, to one of the spiritual circles of Jupiter; it was an experience long to be remembered. I was always of an enquiring turn of mind and had often wondered if there were inhabitants on any other planets except ours. I always thought that it was reasonable to suppose there were, for I thoroughly believed in evolution, and if this little planet had by process of ages evolved life which had passed through the reptilian, amphibian and mammalian processes to man and had perfected him from the naked wild tribes to the thinking intelligent species such as you behold to-day, why had not other planets many times larger than ours done the same?

They have, my friends, as I have proven, and I want you to believe me as much as you did Stanley's statements when he returned to Europe after his explorations in darkest Africa, where no white man's foot had ever trod before.

When ready for my trip, I was with the assembled multitude in front of our College of Learning in the city I have called my home since being on this side of life. Our Professors had some commission of importance to send, and I was selected as messenger, much to my delight. No one begrudged me my good fortune, as I always wanted to go on such a search, and all minds are not turned in one direction, but each to what its mental capacity calls for.

At first I wondered how I would know when I got there, but trusted earnestly in those higher in knowledge and wisdom than myself. My passports or letters of introduction and instruction were in my hands; with the goodbyes and blessings of my friends, I began to leave them far behind. Their concentrated will power seemed to be the motive force for I traveled much faster than I ever did before or could have done by my own volition alone.

I passed by familiar scenes, such as beautiful cities, great stretches of woodland and meadow, running brooks, etc., but gradually left them behind and was encircled in a fleecy cloud with beautiful tints. I felt rather than saw myself moving and this condition continued till at last the cloud separated and I beheld the immense planet with its four moons far below me. It was a sight long to be remembered and I hope to always hold it in my memory. I also beheld the circles or belts around the planet which were peopled with the disembodied, as the circles are which surround the earth.

It was the fourth circle that I was to be at my journey's end, and was to deliver up my package of papers to the head Professor of one of their Astrological observatories. How I really found the place I know not. Some might say by instinct, but I believe some master mind had me in view or knew of my every movement and directed me by thought. At any rate I easily found the place designated and was welcomed by a throng.

Now these spirits look very much as we do, only larger in stature and on a grander scale of development. They are an older race than we are and have the sciences more exact. I was conducted to the place where I delivered the important document in my charge.

I was not at all fatigued from my trip but was taken by the throng to one of their pleasure gardens where I was invited to rest on one of their divans under the shade of magnificent trees where the strains of sweet music and the

singing of birds filled my soul with melody. A feast was prepared to which I was an honored guest and I was welcomed by all present as you would greet a foreign ambassador to your shores. This fete was as real and substantial as any entertainment I ever took part in while in the form and I enjoyed the novelty of new scenes and surroundings.

Very little conversation was indulged in; thought transference seemed to be the way of conveying meaning to each other and, strange to say, I could understand them. I was loath to leave, but felt the imperative call to return, which was done without incident. I may tell you later on of other experiences since coming to spirit life.—*Sunflower.*

THE OPEN COURT.

What Spiritualism has Done.

MRS. CORA L. V. RICHMOND.

The scope of the influence of Spiritualism is measureless. Its manifestations extend into every department of human thought; its presence in the world has changed the entire attitude of thoughtful minds concerning the problem of death and the after-life, and their relations to human states, at the same time opening up for investigation a vast inner realm, including the latent possibilities of the human spirit while in the earthly environment.

It has reached the man of science in his laboratory, or study, and within its rare alembic has rewrought the demonstration of immortality.

It has walked into the churches of all denominations, religions, and tongues; has stood beside the clergyman, or priest, or ministrant, and has whispered the message of immortal life, saying: "Are they not all ministering spirits?"

It has proved itself a solvent of all religions and philosophies, by correcting erroneous ideas born of imperfect human interpretations concerning a future life, and substituting knowledge.

It has restored "spiritual gifts" and made them a portion of the recognized possessions of the human race.

It has made thousands and hundreds of thousands to acknowledge it by name, within and without the churches, within and without established schools of philosophy, within and without the walks of science, by knowledge alone; and thousands of others to accept its evidence in the form of belief based upon the testimony of others.

Its sources of inspiration are the invisible hosts. Its teachers and messengers are the great, the wise, and the loved ones who have passed on.

It has in many instances opened a "royal" or inner way to knowledge for those who are its chosen instruments, by touching child minds with facts and data, with scientific and philosophical knowledge, with wisdom far beyond their years, and with eloquence unknown to mortal art.

It has not only created a literature of its own, in hundreds of volumes of experience and philosophy, and scores of periodicals publishing its demonstrations and advocating its propositions, but it has pervaded the best literature of the age, touching and illumining such writers as Lytton, Dickens, Thackeray, Longfellow, Phelps, and scores of others, with its living presence.

Its uplifting influence is felt on every life that accepts its truths, and in the whole world, by making the aims of life here consistent with a continued existence, as primary steps in the eternal pathway, and by making the basis of life *spiritual*, not material.

To a materialistic and unbelieving age, it has demonstrated the existence of the human spirit beyond the change called death.

To those who had "hope" and "faith" through any form of religious belief in a future life, it has added knowledge; and to both has opened the gateways that have not even been left "ajar" between the spiritual and material realms.

It has removed the fear of death and of what might come to the spirit after the dissolution of the body, by a knowledge of the states and conditions of those who have passed beyond that change, as declared by the testimony of disem-

bodied spirits, who must be in the very nature of the case the only authentic sources of information upon subjects pertaining to that future existence.

It has bridged the chasm, spanned the stygian stream, between the two states of existence by the iris archway of love.

Immortal messengers have brought the knowledge of their states of existence, and have announced in unmistakable ways the nearness of the so-called "undiscovered country."

Invisible hands have rekindled the fires upon the altars of inspiration that had long been desolate.

Angels and ministering spirits have anew attuned the voices of mortals to immortal songs. And they have "rolled away the stone from the door of the sepulchre" of thousands of human hearts who thought their dead did not live.

Its authority is truth wherever found; its sacred books the inspiration of every age; its oracles and priests, those whom truth anoints and inspiration calls; its creed, the unwritten law of knowledge, wisdom, truth and love; its ceremonials, the service of noble lives; its communion is with kindred spirits, and its fellowship with all; its altars, the human spirit; its temples, living souls.

It is the open door, the present light, the demonstration, philosophy, and religion of the immortal soul.

Calm-browed and unafraid, this mild-eyed, open-visioned presence views the heretofore and the hereafter, the present and the future, with equal interest and courage, born of perfect truth. The "well-springs of eternal life" are hers, and she bids mortals drink fearlessly at their living fountains. The "bread of life" is hers, and she bids all spirits partake freely from the all-bountiful store. From the vintage of the spirit the wine of her everlasting kingdom is distilled in streams of living inspiration.

Sages gather from its open treasure-house the wisdom of the skies. Seers and prophets, inspired anew, reveal again the forever old, forever new, immortal theme. The mourner forgets her grief, and dries her tears while listening to the messages of love. The weary find rest in its all-reposeful and eternal ways. The weak find strength in its unhindered helpfulness. Crime, sin, and all human imperfection, and shadows, fade gradually, yet surely, before its all-potent light.

Peaceable will be the conquest of this truth in the years to come. Its methods are of thought and spiritual force; its greatest victories are within human hearts; it seeks to build for itself no vast earthly temples; few institutions has it founded, or will it found, except within the hearts and lives of those whom it blesses; its charities are ever-present beneficence; its schools, all avenues of knowledge; it will mold and govern those who rule in the affairs of nations by its just and fraternal principles; it will pervade religions by the true interpretation of the spirit, and to such as have no outward shrine it will be the incense of hallowed truth upon the altar of the heart.—*Arena.*

A New Doctor.

Try him; it will not cost much. He belongs to the laboring class and does not expect great wages, but will bring great profits to his employer. It is Dr. Laughter. He can be called in handily. Oh, but you have these *disease-examiners*, Worry, Pain and Fear with you already! Never mind; this is a *health-doctor*. He is not looking for disease. Let him in. Laughter? Yes.

Don't look sad, but laugh. Laugh as a tonic; laugh as a purgative. It helps indigestion; it gives vigorous and pure circulation. Try it in the morning, before putting your stockings on. Laugh to the end of your toes. Expand every part of your body; fill it with the sunshine of laughter.

You haven't anything to laugh at? Then laugh for something. Laugh for health—laugh for wealth—laugh because it is right to laugh and wrong to yourself and others to sigh and complain.

"But," you say, "how can I laugh when my dear one has just been taken beyond the veil. It looks to me to be a sin to laugh now." But this is a medicine, dear friend. You are taking it to help you in your trouble, not because your mirth is excited, but because you feel a necessity for keeping up a normal and healthful circulation. Grief is abnormal.

Go through all the motions of laughter—heartily, “out-loud” laughter, and laugh till you are tired, or rather, until you are invigorated, and feel a warm healthful glow all through your body, as you know all nature feels when the sun shines upon it. This is natural; this is the true elixir of life; this the spiritual sun-force. Laugh heartily—mind, heartily (this is not Dr. Smile) three times a day before eating, and shake well; make grimaces to do it at first if you must—soon you will relish it. What a charm it adds to the face! No beauty-doctor can compare with it. We do not mean that perpetual half-hearted smile which some good people wear, but the pure spiritual gleam of intelligence that irradiates the face after taking this laughter-ionic.

“But how can I take a dose of laughter in the morning when I awake with the consciousness that those bills must be paid, and the family exchequer at the lowest ebb?”

Well, will a frown bring a flood-tide of finance? Are calamity-howlers ever prosperous? Try a new method. You can be rich in one way. You can have health (if you laugh) and what is wealth without it? You may have wealth and be miserable without health. The man who laughs heartily is a prosperous man. He is a gold mine in a neighborhood, for everyone is enriched by him in the prosperity of health.

Employ Dr. Laughter. He should have a Medical Institute in every town. Organize classes to practice laughing at regular intervals as a medicine, and give premiums to the heartiest and most musical laughist. Let us make it an art, an accomplishment, and note the charming and beneficial results. Let us make it an American “movement” for healthful adjustment of the physical atoms, for true polarization, for inner and outer responses and for soul liberation and expansion.

LENA INGRAM GIFFORD.

The Needs of Spiritualism.

“The watchword of every true Spiritualist is progression. To stand still is to die.” I make this forceful quotation from the editorial page of the RELIGIO-PHILOSOPHICAL JOURNAL of June 1, because I believe the words to be most true—I make bold to inquire, are we true to the principles we so continuously enunciate? Are we alive to any great extent as a people? Do we make ourselves felt as a unit or a power in the land? Have we increase of numbers, or wealth, or influence, in any particular direction? If not, why not?

Having asked these questions, no doubt I will be expected to answer them, and after which I may receive a volley of wordy hail in return for my spiritual heresy.

To those best knowing me, there is no question of my entire loyalty to the faith—which I have defended as long as it has had a name—and met persecutions innumerable on account of the same. It is in defense of its highest good that I make the present observations.

Apparently, to progress is to advance—to grow—to acquire—to reach out, and aspire. In what way have we as a people advanced in spiritual thought, teaching, or unfoldment? Self-evident truths do not require a constant reiteration of their existence, but the operation of their claims in the purposes for which they are manifest.

To declare that all men are born free with the same inalienable rights, without giving them power to exercise the right of freedom, is a mockery. To declare that we are progressive in thought without progressing, is a farce. To sum up the gist of Spiritualism in actual patronage to the phenomena, which only acts as a demonstration of one thought, which few deny—immortality—is absurd; and to limit one's spiritual growth to phases of the occult, even when too well demonstrated to permit of doubt, is debasing and evil.

Had we been equal to the great trust reposed in us, when the truths of Modern Spiritualism were first entrusted to our keeping, we should have expanded to the earth's limits, with churches or halls of our own, and teachers of wise dignity and kind and tender meekness, who would expound the philosophy and point the way for weary feet to a higher and happier life here upon earth—and be examples of it themselves.

Hungering humanity asks for bread. What do we give them? You may reply, they hunger

to know, “What of the dead?” Yes, that is the heart's first cry when stricken.

Is phenomena the bread of satisfaction they ask? There are few who did not believe in continued life ere the blow fell—but what is the law of being there, and how to attain that degree of goodness and unfoldment which is to give them the companionship of those who having gone in advance to a better world are likely, under different conditions, to pass on beyond their more mortal reach, unless guided by wise counsel?

Why are the ranks of our teachers, our best, most eloquent speakers and thinkers who could hold their audiences as if by a spell with their eloquence and inspiration—such as made men and women nobler and better with every hearing—now depleted and thinned? Why have they found other fields for their works and words that thrilled? *Why are we so dead?* Let us be not deceived!

In the days of our greatest popularity and activity our speakers held intelligent and earnest audiences by intelligent, earnest and inspired words that were entertaining and instructive to the masses, who then responded with cheerfully-bestowed finance.

Then came the tendency to gratify the curious and supply the sensational—from which the sensitive, devotional religionist naturally shrank—and gradually fell away and went over to our elder daughter—Theosophy—to employ their religious thought and aspiration.

Our teachers of merit, dignity and scholarly ability, on being supplemented—as became the rule—by the sensational, oftentimes with illiteracy that should have been corrected, if not in the public schools, then by the spirits claiming to have been wise, scholarly and capable in their first earthly occupation, and having now control—have shrunk from the combination—even though not compelled to share finances—and dropped away from the Spiritualistic platform, until now we scarce have a speaker's roster of any significance.

It is not complimentary to the intelligence of our people, and certainly not to the laborer who has broken away the obstacles of superstition and bigotry, for lo! these many years—as pioneers in the spiritual work—to be told they are useless without the phenomena. It is a libel upon our teaching of continuous progression and upon our progression itself; it is a throttle to expanding thought and spiritualizing aspiration.

The people need awaking from their Rip-Van-Winkle sleep, and teaching the laws of being, relationship and duties to each other and country—an interest in municipal and State institutions, as a part of their religious obligation, which the followers of the faith are most keenly awake to when some bill is projected in the Legislature that appears as a cinch on mediumship in any way, while a thousand things of greater weight and wider range are never seen or heeded.

It is no kindness to our mediums to place upon them the toga of the orator and educator, or to give to those who come to learn and listen to our gospel—only the descriptions and answers to personal questions which are immaterial, and without interest except to the few who receive them.

To secure the best and most accurate phenomena requires conditions such as cannot be obtained from forced expression on the platform and a mixed audience—entire failure to respond would be quite as much in evidence of a high spirit control as any demonstration from a delicate sensitive under such circumstances, and the greater the number upon the same occasion, each desiring to excel, the greater the wonder is that all do not fail in everything.

Of late, in making various inquiries relative to the status of our public service the same lament comes from various and widely-diverging localities—“Little interest, less funds—can hardly keep together even with the demonstrations—no encouragement for the speaker.”

So this is our outlook? Well, it is not promising to “the best faith in the world,” is it? What is our cure?

Suppose our people take a suggestion from the experience of the past—call back to rostrum work some of the magnetic and earnest speakers, who have been retired by want of support and neglect, and take them again into your hearts and confidence and sustaining-encouragement, and see if the old fires will not rekindle. When their voices shall once more, under such assurances of your support, resound responsive to a heaven-sent inspiration to an

eager, hungering people who have a right to be fed with the best that a waiting angel band is only too eager to bestow—for the healing of the nations.

ADDIE L. BALLOU.

San Francisco, Cal.

Robert Owen; How he became a Spiritualist.

In the early years of Spiritualism (1851—4) I was very actively engaged in the good cause in and about Boston. I hired and furnished a public hall which I caused to be used as a place of general resort for believers and enquirers, also as a convenient place for evening circles and meetings. In this way I became acquainted with most of the active Spiritualists—especially the mediums of that region. Of all these last, I think that Mrs. U. R. Hayden was the most perfect and satisfactory as a rapping and test medium, of any I have ever met with in all my many years of Spiritualism. I became intimately acquainted with her, and after her return from her first visit to England, she gave me an interesting account of some of her experiences with prominent individuals, among which was that with Robert Owen, the noted Communist and materialistic leader, who through her mediumship became a firm Spiritualist. As I have still in my possession Mrs. Hayden's interesting account as taken down by me, I propose now to transcribe it for the JOURNAL.

“When Mr. Owen first visited our rooms, it was not avowedly for the purpose of testing my mediumship and its claims, but he put forth some other reason for calling: I think it was to enquire about some American book he wished to get. But as he was standing before the fire, in conversation with myself and husband, the raps came with great promptness upon a table at some distance from him and considerable louder than usual in order, as appeared afterwards, to accommodate his imperfect hearing.

“‘What's that? What's that?’ said Mr. Owen.

“‘Why, I suppose that is some of your friends who want to talk with you.

“‘Spirit friends wanting to talk with me? Very well; I am always ready to hear what comes to me.’

“He then took a seat at the table and became deeply absorbed in what was going on. His success in getting spirit messages inspired even me. Old friends—some of them belonging to a period a half century or more back in his history, of whom I had heard nothing, came to him in rapid succession and gave him such positive proofs of a living personal presence that the good man was utterly astonished and went away so deeply impressed that thenceforward he was one of our most frequent visitors, and eventually he became fully satisfied of the truth of the claim.

“Some time after, myself and husband having dined with him, he said to us: ‘My friends are holding a meeting in honor of my birth-day, at one of our public halls; would you not like to go with me to that meeting?’ We gladly accepted his invitation, and on entering the hall he insisted upon taking us with him onto the platform among the prominent leaders. One of them was speaking when we entered. When he had ended, Mr. Owen himself took the stand amid a hush of expectation—for the fact of his defection from the leading faith of his followers had already become widely known, and something especially bearing upon that point was expected upon this occasion.

“He was listened to with the usual attention and deference, until at length he approached the subject of his new faith, when something like a hiss went through the audience. The old man paused, and gathering himself up in full force and dignity, with a voice and mien that absolutely commanded respectful attention, he said: ‘My friends, you know that Robert Owen takes nothing on trust; I have received nothing on trust here, but have proof of that which I now believe,’ and much more in a similar strain was uttered, until he had freed his mind and indicated at least his perfect honesty in this his departure from his old faith.”

Mrs. Hayden commanded the universal respect of Spiritualists of that day, and as she was at length preparing for a second visit to England, a farewell reception was given to her at which an expression of the highest regard for her moral worth as well as the excellence of her mediumship, was embodied in an address to the English Spiritualists. This was on March 27, 1855.

HERMAN SNOW.

Cambridge, Mass.

The Religio-Philosophical Journal,

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THOMAS G. NEWMAN, Editor,
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No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., JUNE 8, 1899.

Mrs. Cora L. V. Richmond returned to Chicago some time ago, and the Church of the Soul, of which she is the pastor, holds its regular services in Kimball Hall, 243 Wabash Ave. It is a commodious hall containing 400 comfortable opera chairs, a fine pipe organ, large room for Sunday School and other desirable conveniences. Mrs. Richmond is a pleasant speaker, and draws to her lectures some of the best people of Chicago. An article from her guides may be found on page 2, of this issue. It is full of inspiration and eloquence.

Spiritual consciousness makes us to realize spiritual being, duties, thoughts and rights. Truth is the essence, and thoughts are the different aspects of it. Truth is neither new or modern—it is as old as nature; but there is a time when we first become conscious of it; then it is new to us. Then instead of our being controlled by destiny, we become a part of "the government" itself in Nature's Council Chamber, control our lives, and "master our fate."

The Medical Bill in Colorado was vetoed by Gov. Thomas. It practically limited to three schools the practice of medicine—allopathic, homeopathic and eclectic. Gov. Thomas delivered an able veto message and said that the tendency of the bill would be to make a physician's trust. He stated that every person should be allowed to employ any doctor he chooses.

Mrs. Ella Royal Williams, a medium of Salem, Oregon, graduated with others, on June 5, at the Willamette University in that city. The JOURNAL offers congratulations.

Theodore Durrant, who was hung last year at San Quentin, Cal., for the murder of Blanche Lamont in the belfry of a Baptist church in this city, has been heard from. A message from him appears on the first page of this JOURNAL, together with an engraving showing his spirit guides and teachers. It was sent to us for publication by direction of the guides of the medium through whom it came. We know nothing further about it, but give it a place as requested. His crime is herein confessed, and he seeks now to atone for his evil deeds. His crime was committed in a church building and he was a church member and leader in the Sunday School. Had he been a Spiritualist, it would have been heralded far and wide and the crime would have been charged to Spiritualism. "Those who live in glass houses should not throw stones." Church people cannot show a better moral record than non-church-goers, and must not cast any slurs in that direction. Durrant will reform, as will all, and progress to better conditions.

Scientific Discoveries.

This is an age of wonderful inventions. The nineteenth century is winding up with a record in the line of discoveries in physical science, which outrivals all centuries. We have to fairly "hold our breath," as it were, for they come so thick and fast as to astonish even the most thoughtful and progressive of the human family. It will be of much interest to enumerate some of these inventions and discoveries. Sir William Crookes thus invites attention to telepathy or

THOUGHT TRANSFERENCE.

It would be well to begin with telepathy; with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense; that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways. If telepathy take place, we have two physical facts—the physical change in the brain of A, the suggester, and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. Such a sequence can only occur through an intervening medium. All the phenomena of the universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies when, with every fresh advance in knowledge, it is shown that ether vibrations have power and attributes abundantly equal to any demand—even the transmission of thought.

SIR WILLIAM CROOKES.

Now we desire to call attention to some of the interesting news items found in current papers, which recount many of the wonderful inventions and discoveries of this eventful age—as follows:

THE NEW TELEGRAPHY.

A telegraph message was sent from Washington to Ft. Myer yesterday at the rate of 200,000 words an hour. It was written down clearly and automatically at the receiving end of the line.

The average rapidity of a good operator by the Morse system of telegraphy is 30 words a minute. The synchronograph, the new system, carries 3,333 words a minute. Anything that can be done to make a single wire carry more than one message at a time can be applied to the new discovery, it is said, and so the unalterable difference in volume of business is as 30 to 3,300. And one man can handle it with ease with no need for excessive perspiration.

The theory of the new telegraphy is the theory of wave motion in alternating electric currents.—*Washington Times*.

THE DEAF HEAR, THE DUMB SPEAK.

The experiments with the apparatus designed by Morris Reese Hutchinson, enabling the deaf-mute to hear and by hearing, to speak, have aroused much interest through the country.

There is now no question as to its practicability. The most severe test of the instrument was made in the presence of a medical commission consisting of Doctors L. S. Pugh, Angelo Festorazzi, Rufin A. Wright, of the Alabama Medical College and J. T. Inge and W. T. Henderson. There were also present in the hall where the exhibition took place a number of the most prominent men in the city.

Two deaf-mutes who had been inmates of the State Asylum at Talledega were the subjects upon whom the instruments were tested. Ordinarily they could not hear the firing of artillery; by means of Mr. Hutchinson's invention they were enabled to hear the music of a piano at a distance of 60 feet. By using the finger alphabet they commented upon the different airs played by an ordinary graphophone, and they heard the voice of the inventor when it was hardly audible to the assemblage.

Many attempts were made by the medical men to discover whether the mutes really heard or, seeing the motions generating sound, were deceived into believing that they heard. The pianist was ordered to stop suddenly, but to continue his motions as if playing. Other stringed musical instruments were played, and the performers while not twanging the strings pretended to do so. The principal operator spoke to the mutes, and while moving his lips as if in conversation uttered no sound. In every instance the subjects detected the deception and remarked it through their finger alphabet.—*St. Louis Republic*.

SOUNDS CAN BE PHOTOGRAPHED.

Science stands on the threshold of important discoveries in the realms of sound. That the atmospheric vibrations that convey sounds to our ears can be frozen has been proved by Arctic explorers, among the vagaries of sound in cold weather being the phenomenon of the noise of a gun fired in the frozen North being heard at a distance sometime before the command to "fire" which had preceded the report, was heard. We have volumes of theoretical explanations of the mystery of sound, but the very nature of the subject has baffled investigators who tried to step from the platform of theory to that of tangible knowledge.

Science has taken heart, however, for it is now being demonstrated that sound can be photographed. The idea of turning a camera on the transparent atmosphere seems absurd. But science has obtained photographs that are the exact reproductions of the vibrations that certain sounds make on the air. Furthermore, it has been shown that so exactly similar are photographs of the same word repeated that it would be possible to make up a complete sentence from these sound photographs which could be readily read by anyone having a key to the appearance of the vibrations.—*Florida Times*.

WIRELESS TELEGRAPHY.

It will be observed that it is not merely across some thousand yards of sea, but from one side of the English channel to the other, that this astonishing invention of wireless telegraphy has now made intelligible and continuous conversation possible. As was but natural, France opened the ball with one of those polite phrases so long associated with her diplomatic science, and England did not keep her waiting long for a reply; while Italy—in the person of the inventor—no doubt joined in this amicable international trio, and produced a celestial harmony that may not inaptly be compared to the music of the spheres. Meanwhile the heavy cable underneath the waves, which cost \$5,000 for every \$50 expanded by the new ethereal conductor, must have quivered with envious jealousy to see his once-admired prerogatives departing from him. Puck, who could put a girdle round the earth so swiftly, is now forever banished to the limbo of the past and Ariel has replaced him, murmuring our messages through the viewless air.—*Freedom*.

These are only a few of the many things which cause wonder and astonishment. If the twentieth century shall keep up the wonderful pace of inventions started in the century preceding, it will indeed be a glorious era, transcending and marvelous—one where spirit will manifest through physical beings all the supernal glories of the spheres.

The First Spiritualists Society at Chattanooga, Tenn., holds meetings every Sunday and Wednesday during the season, in Congregational Hall, 708 Market St., and has issued a circular of four pages for general distribution setting forth the principles and objects of Spiritualism. Under the latter heading we find the following objects stated:

To teach the Immortality of the soul, through knowledge and not belief. To teach that while in the mortal body, we must act right, as there is no eleventh hour pardon, but as you sow here so shall you reap in the hereafter. To teach love to all mankind of whatsoever nationality with liberality and respect to all Creeds or Religions. To teach Morality in thought, word and deed. To teach that by understanding the Science and Philosophy of living, we may live better lives on this sphere and each help elevate mankind Socially and Spiritually. To cull the highest ethical teachings from all Scientists, Reformers, and different Spiritual teachers of all Religions and Sects in the world.

Mr. Paul R. Albert, manager of the Opera House, is one of the principal members, from whom copies of the circular may be obtained.

"Rules and Advice in Forming Circles" is a book of 64 pages, compiled by James H. Young, and published by the Onset Publishing Co. It contains a declaration of principles and hymns and songs for circle and social singing. Price, 20 cents. For sale at this office.

Two earthquakes shook up San Francisco and vicinity at 11:20 p.m. on June 1st. Crockery, wall ornaments, and glasses were demolished in great quantities; cornices of buildings, chimneys, cap-stones and mason-work were loosened and fell to the ground; large numbers of people were alarmed, and ran into the streets in scant attire—but no lives were lost, so far as we have heard. The roaring sound and flash of light accompanying it, were the cause of much anxiety and foreboding at the time—but it soon passed away, and things resumed their usual course—the quake lasting less than a minute.

The very interesting communication from Spirit E. V. Wilson, through Mrs. Lida B. Browne, found on page 2 of this JOURNAL, describing his trip to Jupiter, was given in one sitting of just one hour, and written very slowly and precisely, only a few words at a time. Mrs. Brown writes us that she never knew Mr. Wilson personally, but that he was an intimate friend of her parents, and was at their home when she was a child. We knew that excellent medium and received some of our first messages from the spirit world through him, some 25 years ago, when he was one of the most popular test mediums in the spiritual ranks. It will be read with more than ordinary interest.

The Reviewer.

LESSONS ON THE PHILOSOPHY OF LIFE, by Lucie G. Beckham. 158 pp. San Francisco, Cal.: C. W. Gordon, Printer. Price \$1.00. For sale at this office.

This book contains 12 lectures on Mental Science, which constitute the primary course, as delivered by the author, in the Home of Truth, 1231 Pine St., San Francisco. In the evolution of the world of thought, these lessons teach the most advanced method whereby man may "overcome the world," and be master of himself and his environments, as exemplified by the character and life of the author. It is nicely printed and bound in cloth, and is a gem.

Mr. W. T. Stead writes in the *Review* for June on "Oliver Cromwell and the National Church of England," apropos of the Cromwell tercentenary just celebrated in England. Mr. Stead advocates a return to Cromwell's ideas of church establishment, which would certainly dispose of the quarrel about ritualism in the present English church.

It is not generally known that the ceremonies of the Christian church are largely adaptations of Pagan forms of worship which existed in the Roman Empire at the time of the introduction of Christianity. The article by the Rev. Th. Trede, therefore, in the June *Open Court*, on "Paganism in the Roman Church," will be in the nature of a revelation to many.

"A Discussion between a Catholic who claimed to be a Christian and a Christian who had Renounced Catholicism; wise the first (according to men) and ignorant the second," is the title of a dialogue (in Spanish) published in Barcelona, Spain, by La Cabaña (Borrell, Num. 53), at 1 real. It contains 48 closely-printed pages, in which the tables are turned upon the supposed wise Catholic. The work concludes with a compilation from the Bible, and other religious works, showing Catholicism to be anti-Christ in teaching and practice.

The Open Court Publishing Company, of Chicago, have just issued a translation of Dr. Alfred Binet's "Psychology of Reasoning," as based on experimental researches in hypnotism. Price 75 cents.

The *Coming Age* for June presents a fine table of contents. Among the best articles are, "The Twentieth Century Ideal of Manhood," by Rev. O. P. Gifford, D. D.; "The Post-office the Citadel of American Liberty," by Jas. L.

Cowles; "A Contribution to the Study of Psychic Phenomena," by Rev. W. G. Todd, and "Dreams and Visions," by Mrs. Reifsneider, with editorials, etc., by B. O. Flower. 20 cts. Copley Square, Boston, Mass.

Mind, for June, contains many excellent articles, among which are "The Psychology of Mental Healing," by Dr. G. Sterling Wines; "The Law of Attraction," by Charles Brodie Patterson; "The Science of Being," by Josephine Verlage, and an editorial on a "Psychic Study Society." Alliance Publishing Co., 19 West 31st St., New York.

SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price \$1.00. With the JOURNAL one year \$1.50.

This is a complete instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth.

How to be Happy.

Read at the Hermetic Brotherhood meeting at 856 Hayes St., San Francisco, on May 23, 1899.

What is happiness to one, may not be to another; and yet if we inquire of those nearing the end of life's journey, we find them very similar. A life well spent in making others happy, brings a certain spiritual growth well worth having; and yet we have no more right to be unjust to ourselves than to others.

It is the little things that make up life, and if we learn how to control them, we will always be able to meet the larger ones; and to me, this is just what the Brotherhood does. It teaches one how to make the best use of life; assists one to control self, look for the good in every thing and cultivate true happiness.

A silent demand for wisdom through a positive, persistent, mental attitude, will be answered in its own way. Such methods belong to the individual, and can not be safely copied and practiced by any one else, as the spirit of the infinite does not reveal itself alike to any two persons. A new book may plant new ideas, and the thoughts of another may water them, but it is only the awakened God within yourself that can give the increase.

The tendency, in many, is to look backward; which is wrong, for we want to advance, and to do so, we must look forward. "Let the dead past bury its dead." Fling off the remembrance of everything in the past that has annoyed you; everything bringing regret; everything you have mourned over. Nothing in nature goes backward, the world is better and brighter today than ever before.

We may sometimes be carried back to past experiences with profit, by contrasting them with the present, or to show us the cause of certain conditions in which we find ourselves, for our present condition is but the result or effect of our past, therefore we are the makers of our own destiny.

It is especially necessary that we should be careful of our thoughts, because thoughts run in currents; and as we think, we attract to us like thought-currents, and these reflect upon both mind and body. In living and thinking of the supreme power and goodness of the one, we attract to us that thought-current, and as we so attract it, we do become one with the existent.

If we wish to be successful in business, we get into the thought-current of success. The same as when we visit the sick, we do not want to talk to them of sickness and death, but of things that are cheerful and quieting; and so, if we want to be happy, we must think of happiness—live, eat it and drink it. See the good everywhere. In the bright sunshine; in the refreshing showers. All nature speaks of life, happiness and progression.

It is not well to live too much in one thought-current, for that makes a "one idea man." Round out. Whatever you do on the material plane, do well, and give it your whole concentrated thought while doing it. It makes no difference how lowly the work may appear, if done well it is not menial—and the same on the mental plane; concentrate all your mental powers at the time on whatever is the subject in hand, and you will be more able to do the same on the spiritual plane.

If we dwell continually upon our own faults,

they will attract the same, and increase the fault thereby; while on the other hand, if we keep the image of strength, courage, even temper, and good qualities in mind, we will in time, by asking the help of the supreme power, make them a part of ourselves and thereby overcome the fault.

When we recognize an evil or fault in ourselves, it is half cured, because that will enable us to dwell upon the opposite; therefore to be happy we only have to dwell upon the healthy, the natural, the good, the true, the pure and beautiful, until it becomes a part of us.

MRS. M. E. HARRIS.

The festival of the holy fire, as observed at Eastertide in the church of the Holy Sepulchre at Jerusalem is one which, once seen, can never be forgotten. The Holy City is then filled to overflowing with pilgrims from all parts of Christendom. Riots between opposing factions are common, and the Turkish police, who are in charge of the church as the representative of "The Commander of the Faithful," have their hands full, and sometimes more than full, with the mob of shrieking, half-crazy fanatics. When the priests appear, bearing the tapers which have been lighted at the sacred fire, which is popularly believed to appear miraculously, they are assailed by a frantic, howling mob, each man bearing a taper, which he endeavors to kindle at one of those carried by the priests. The scene is, in truth, afar from edifying one at the close. It is, in fact, a painful and disgraceful scene, regarded from a religious point of view, and one that affords the Mohammedan soldiers keen delight. They spare neither scoffs nor jeers, nor blows either, when the exigencies of the case calls for active intervention among the battling fanatics, and assertion of the authority of the Sultan.—*New York Observer*.

A Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that pure Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. Price \$5.00.

In 1509 Cornelius Agrippa, known in his day as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated cost \$75.00. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, will be found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is the best contribution on the subject extant.

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Blossoms.

Blossoms crimson, white, or blue,
Purple, pink, and every hue,
From sunny skies, to tints drenched
In dusky clasp of dew;
I praise you all, wherever found,
And love you through and through;
But blossoms on the trees,
With your breath upon the breeze
There is nothing all the world around
As half as sweet as you.

JAMES WHITCOMB RILEY.



The Editor is not responsible for the opinions of correspondents.

San Jose Notes.

TO THE EDITOR:

Mrs. Cowell bid San Jose good-bye on Sunday, April 30, after a year of successful and arduous work, under many disadvantages, principally that of non-residence. Mrs. C. is the first and only person who ever occupied the rostrum of the Society here continuously for a year, having a larger attendance at the end than at the beginning, and with an increasing interest. We hope others will follow and do as well, as we advocate the yearly term of employment of speakers and mediums. Mrs. C.'s last Monday-evening circle, on May 1st, contained 49 people, and several who were entire strangers, that being their first visit to a spiritual circle. They got convincing evidence and proofs, that will have a good effect upon them and those with whom they are connected. W. D. J. HAMBLEY.

Passing the Portals.

TO THE EDITOR:

Mr. and Mrs. Matheson, on their return from San Diego, where they had spent the winter, Mrs. M. giving spirit communications and exercising various phases of mediumship (through whom Mr. Brown some time ago manifested himself), stayed with me two days, on their way to Holcomb Valley where they are largely interested in mining.

This evening, May 12, Mr. Brown took control of Mrs. M., and talked to us for nearly an hour, in which, after giving plans and advice for our benefit, his main topic was the JOURNAL, telling us to always subscribe and support it, and he would dictate through Mrs. M., the messages to have taken down for a series of letters, describing the beauties and grandeur he experienced while passing the transition state and entering the spirit land, as no other had ever explained it sufficiently plain and comprehensive, which was left for him to do.

He formed us three into a band for his work, saying there would be messages purporting to come from him, but to forestall this we are to sign our names as witnesses, so the messages and influences that would go with them cannot be gainsayed. He wondered that other spirits had not given to mortals even a faint glimmer of the transcendent beauty and glory of the passage between the earthly and spiritual states. Also that he felt many looking for a message from him to which he will gladly respond soon.

Mrs. JOHN BROWN, SR.
San Bernardino, Cal.

Were all Great Men Christians?

TO THE EDITOR:

Since Mrs. Cowell has left us, Mrs. Stone has occupied the Society's platform with satisfaction to all. Her readings have been good and her lectures well received. It was a good move when the Society elected Dr. C. H. Johnson for its president. He is a good speaker, is well posted and an energetic worker. He is assisted by a corps of good workers.

We have secured the services of Prof. W. C. Bowman for the month of June, and expect to make the month a successful one.

The managers of the Normal School invited Phil Sheridan Post, G. A. R., to attend their exercises in the forenoon last Monday. Being a member, I attended. We were treated royally; the room was packed with scholars; the music and recitations of the scholars were first-class. The pastor of the Methodist Church, Rev. Dr. Kummer, had been invited to give an address. He chose for his subject, "General Grant." He took occasion to turn his guns upon "the Infidel." He said no great men had come from their families; the inference was, they were not good citizens or able men.

I am willing to concede many eminent Christians have left the world better than they found it, whom we love to speak of. Cannot the Christians concede the same to Infidels? Their name is legion. They have been prominent

figures from the commencement of this government until the present time, in all ranks and walks of life, during the revolution and the war of the rebellion; also in private life and civil office. Nearly all the opponents of human slavery, known as Abolitionists, were freethinkers: such as Wendel Phillips, Theodore Parker, Garrison, Garrett Smith. I look upon the utterance of the Rev. Dr. Kummer before a gathering of G. A. R. men, in a schoolroom packed with children, as being outrageous, false and misleading. Children do not forget such things.

San Jose, Cal.

H. H. NICHOLS.

Another Earthquake.

BROTHER NEWMAN:

Sitting at my desk this morning, June 2, a hand was laid on my shoulder and this message was given to me:

"In 1900 San Francisco will experience the heaviest earthquake it has ever felt. Large buildings will fall like toy houses before the wind. Also some lives will be lost, and some damage will be done to neighboring cities."

On July 7, 1898, you recorded in the RELIGIO-PHILOSOPHICAL JOURNAL my second edition of prophecies, in which it was stated, "The northern part of California will suffer another severe earthquake, and much damage will be done."

This was verified by the earthquake which occurred yesterday, June 1, 1899. The heading in this morning's San Francisco Examiner reads: "Two Earthquakes felt in This and Other Cities—Shocks which Frightened Many People and did Damage to Buildings."

DR. MAX MUEHLENBRUCH.

Mediums' Directory

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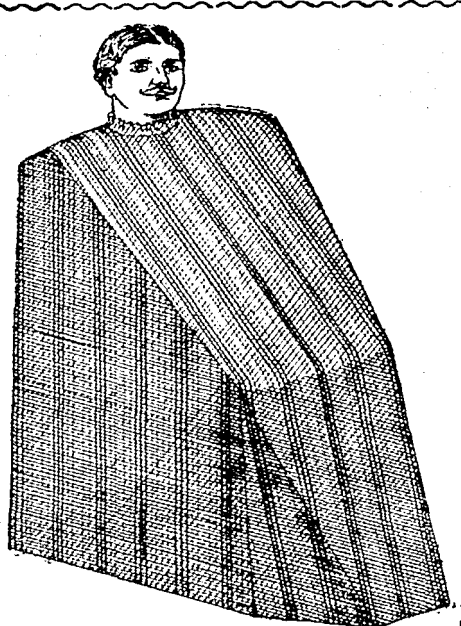
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Our Portable Turkish, Russian Medicated Vapor Baths are unexcelled for Skin Diseases, Rheumatism, Insomnia, Gout, Syphilis, Asthma, Eczema, Piles, Female Complaints, Etc. Cures without Medicine, Prevents Disease, A Child can Operate it, Only Compact Folding Cabinet Made, For Sick or Well, Produces Cleanliness, Health, Strength and Beauty.

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We Want Agents, ladies or gentlemen, in every state in the union to introduce our goods. Lasts a lifetime and costs only \$5.00, including 50 Hot Springs Treatments. The equal of any High Priced Cabinet Made

The Rapid Progress of the Turkish Bath in Public Favor is the Good Work it has Accomplished.

OUR MEDICATED VAPOR BATHS

HAVE BEEN FULLY TESTED IN THOUSANDS OF CASES WITH PERFECT SUCCESS, AND HAVE RECEIVED THE HIGHEST ENDORSEMENT FROM THE PRESS AND MEDICAL PROFESSION.

Like the Justly Celebrated Arkansas Hot Springs, our Bath, (for pleasantly boiling out that corruption at home,) does not do one thing, it does many things.

While it throws open one door to let health, strength, and vigor enter, it opens others for poisonous secretions, blood impurities, and waste products to escape. It not only makes the blood pure and richer, builds and rejuvenates the general system; but it brings vernal strength and power to weakened and debilitated organs.

The following and many other diseases are being cured without loss of time or money by our Hot Vapor Bath Home Treatments:

Rheumatism, Lumbago, Swollen Joints, Cold Feet, Cholera Morbus, Flux or Bowel Troubles, Aches, and Pains, Lung Fever, Night Sweats, Chills, Ague, Bilious or Intermittent Fever, Sick and Nervous Headache, Heartburn, Dyspepsia, Gastritis, Sour Stomach, Bad Breath, Loss of Appetite, Obesity or Corpulency, Leanness, Syphilis, Insomnia, Sleeplessness, all Mercurial Poisoning, the results originating from the use of Tobacco, Alcohol or Narcotics, Brights Disease, Gravel, Diabetes, Kidney Complaints, Jaundice, Pleurisy, Paralysis, Hysteria, Fits, Convulsions, St. Vitus' Dance, Nervous Prostration, Female Complaints, and Irregularities, Heart Disease, Sciatica, Gout, Weak or lame Back, Constipation, Piles, Dysentery, Colds, Pneumonia, Dropsy, Influenza, La Grippe, Vertigo, Malaria, Neuralgia, Asthma, Hay Fever, Catarrh, Croup, Bronchitis, Quinzy, all blood and Skin Diseases, Erysipelas, Eczema, Salt Rheum, Tetters, Ring Worms, Scabies, or Itch, Scrofula, Ivy Poison, Skin Tortures, or Blotches, Hives or Nettle Rash, Pimples, Boils, Carbuncles, Humors, Itchings, Oily and Scaly Skin, Unsightly Complexions, Scalp Diseases, and a perfect cure for Blood Poison, or all Private Diseases of Male or Female.

The high character of the endorsements, which this bath has received leaves no reasonable doubt as to its extraordinary virtue. It goes without saying that reputable Physicians in all parts of the Country would not prescribe it to their patients unless they were not first satisfied of its effectiveness.

We Invite Investigation, and produce evidence which it will pay you to examine. We Place Before the Public a Bath that gives results equal to the most noted Hot Spring of the land with the great saving of time and money it costs to patronize them.

We Prove By Actual Testimonials that patients from these resorts use our Bath with success after others failed.

It produces a gradual rise in temperature. No shock is given and no vapor inhaled, which enables one to remain in Bath much longer. Is always ready and in your OWN HOME.

No danger from after exposure. No muss; little trouble and no attendant necessary. We Guarantee to Help or Entirely Cure the most stubborn case of Rheumatism, Kidney, Liver, Skin and Nervous Troubles, Piles, Insomnia, Neuralgia, Syphilis, Obesity, Eczema and Blood Disorders and DISEASES PECULIAR TO THE FEMALE SEX.

To a Lady it Means Health, Strength and Freedom from pain, and gives her the same advantages as practiced by her more favored city cousins, in the acquirement of a clear, delicate and beautiful complexion.

For you all it will pay for itself, many times over by the saving of Doctor's bills alone. It will last for a life time, and imparts a pleasure in the cleanliness, health, strength and beauty obtained by its use.

The Delicate Organism, Both Physical and Nervous, of ladies, and the wonderful functions and duties required of them, subjects them during many years of their lives, to distressing troubles, and many a weary woman drags out a miserable existence, caused by afflictions which, in many instances, are the result of ignorance or carelessness, who by proper treatment, might be living in the full enjoyment of health and strength.

The unfortunate woman with a difficulty in the pelvic region, if she once commences doctoring, in most cases haunts the physician's office until her money or her patience has given out, and as a rule she gets but temporary relief.

Ladies Who are Suffering Excruciating Pain, and feeling miserable, caused by irregularities, uterine and ovarian derangements, will be wonderfully and quickly revived by taking hot vapor baths—that remove the congestion and inflammation at once.

All Irregularities and Congestions are speedily removed and nature has its sway; (you are assisting nature by the most natural method,) letting peace and comfort displace pain and misery.

Our Bath is Nature's Own Natural Restorer, and effects a cure without drugging the system. Relief comes at once and a permanent cure in time.

All ladies know that heat and hot applications afford almost instant relief from pain when locally applied. OUR TURKISH VAPOR BATH is heat scientifically applied to the whole body—not only for the health, happiness and comfort of the mother, and daughter (at all times,) but equally beneficial to every member of the household.

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Will Last a Life-Time and the Equal of Any \$50.00 Outfit of any Make.

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Headache and Cold Feet, the Danger Signal that Nature gives to Women It signifies that serious FEMALE TROUBLE is imminent.

Most female diseases manifest their presence by headaches. The VAPOR BATH relieves pelvic congestion, equalizes and restores circulation and danger is averted.

We prove our claims by the testimony of hundreds of sufferers who have been cured.

The Skin is Composed of Three Layers and varies in thickness. The area of the skin is about 1,700 square inches. Each square inch of the skin has about 3,500 little sweat glands. They consist of fine tubes with globe-like coils at their deeper extremity. Their mouths or openings may be seen with an ordinary magnifying glass each one of which may be likened to a little drain-tile one-fourth of an inch long, making an aggregate length on the entire surface of the body of a drain tile for draining the system of twenty-three and one-half miles in length.

We excrete refuse matter in four ways: by the Kidneys, Bowels, Lungs and Skin. The skin covers by far the larger proportionate area as an excretory function. Interfere with that to any great extent by covering the pores with an impervious covering and how quickly death results.

Theory of the Vapor Bath.—The heat of the vapor bath raises the temperature of the body, brings the blood to the extremities—opens pores of the skin and produces effusive perspiration which carries off the gummy and effete matter secreted by the glands, but deposited in such a manner as to clog them. The cleansing process is absolutely necessary to health and the prime object to be gained. If the cuticles are allowed to retain their accumulated impurities, bad results must inevitably follow. The skin being cleaned the valuable medicinal agency of the vapor is absorbed through the dilated capillaries and into the system. The other organs of the body are relieved from overwork, when each is able to perform its respective duties.

Success in Life is due More to a good physical condition than to any special aptitude.

In the race for success throw off the impediments and take advantage of the health and strength to be gained by our Home Vapor Bath treatments.

Let a cleanly person take a daily common bath for any length of time, and then take a Turkish Bath and they can then scrape the dead scales and cuticles from all portions of the body, in a similar manner to that which is found on the bottoms of neglected feet.

If this much can be said of cleanly people, (and everybody who ever took a Turkish Bath knows that it is true,) what must be the results with those who rarely ever bathe at all? Is it any wonder that outraged nature so often seeks relief by expelling a portion of the poisonous matter from the system in the form of boils, carbuncles, etc., on those portions of the body which are more cleanly, and thus offer the least resistance?

The ordinary bath simply washes the outer surface of the skin, while the hot air and Vapor Bath literally washes the blood of its impurities in the following manner.

The Patient Drinks Pure Water. It is absorbed by the system, passes into and mingles with the blood, by which it is carried to the capillary net work of the skin, and by the use of the Hot Air and Vapor Baths is poured upon the surface of the body through the pores in the form of perspiration—not pure, as when taken into the system, but mingled and loaded with the humors and impurities of the blood. Thus we purify, vitilize and enrich the blood, open the clogged pores of the skin, and with this solid, correct foundation the dormant energies are renewed, new life instilled into every organ of the body, the circulation is equalized. Renew the liver, strengthen the Kidneys and Nerve Centers, soothe the nervous system, causing good, sound sleep; restore the natural digestion, creating a good appetite, toning, invigorating and strengthening the entire body, producing good health by the most natural methods.

Cleanliness, Healthfulness, Luxury, Comfort; Just where you want it—When You Want It.

Ladies in Their Determination to give the face a more attractive appearance, discard nature's laws, and cover the face with powders, creams, lotions and injurious cosmetics which in time will destroy the fairest complexion ever seen; for they close the pores and deaden the cuticle in the skin.

Our Hot Vapor Bath Treatment at Home causes the impurities or the blood and poisonous matter in the system to be washed out by perspiration through the pores of the entire body in place of the face alone. Hot Vapor Baths for their beautifying powers have become famous. They are known and guaranteed to be the only safe and sure remedy to remove wrinkles, eruptions, pimples, etc., and to change an oily or sallow complexion into a healthy, rosy tint, so much to be admired in either sex.

The Marvelous Improvement will surprise and delight you, for the skin will become as nature intended, soft, smooth, clear, white, free from every blotch or blemish.

Leading professional beauties, actresses, society ladies and people of refinement everywhere eagerly unite in its praise.

As harmless as dew, so simple a child can use it, and the results are sure and certain. It cannot fail.

In taking regular Turkish Baths you breathe the hot air into the lungs, which is very injurious to many people. Did you ever think, while in a hot room taking your Turkish bath, that possibly the last person before you might have been thoroughly diseased, and that you were sitting in silent bliss, breathing into your system millions of particles of effete matter and deadly germs that had been eliminated by others? With this Cabinet you breathe fresh, pure air that cannot injure the lungs.

Tokology

The following is taken from the well-known medical work TOKOLOGY, A. B. Stockham, M. D., Chicago, Ill., author. No intelligent person can read this article without feeling the power of the Thermal Bath.

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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

Local News Summary.

Edited by M. S. NORTON.

Mrs. Lillie's Lecture.—The usual song service preceded the lecture, in Occidental Hall, last Sunday evening. The topic was, "A Rational View of Immortality." The speaker demonstrated in her clear, logical manner that "the rational order of things proclaim immortality, from the Atom to the Infinite." The lecture closed with an improvised poetical peroration. Mr. Lillie and Mrs. Cooke sang, "Where the Roses ne'er do Wither," and the meeting closed with the good-night word by Mrs. Lillie.

Mrs. Logan's Meeting. at Occidental Hall, 305 Larkin St., began last Sunday at 1 p.m., as usual. Alfred Goff always inspirational and eloquent, was followed by Mark Stoddard, Mrs. Barnes, Mr. Welker and many others, whose voices are familiar to frequenters of this meeting. There was music by Mr. Keller, Mr. McNorton and Mr. Heiss, and many good things from many minds.

Personals.—W. D. J. Hambly, of San Jose, and Mrs. Rebecca I. Johnson, of Hollister, were in attendance on the State Board meeting.

Brother B. F. Small has been suffering with an attack of neuralgia.

Dr. M. A. Pottenger is now located at 30 McAllister St. Classes on Monday and Tuesday evenings.

Ladies' Aid Social.—The monthly social and reception under the auspices of this Society, always held upon the evening of the 2nd Friday of each month, will this month be held at the residence of Mr. and Mrs. Lillie, 301 Polk St., corner of Fulton. The parlors are spacious and accommodations ample; all are welcome. Remember the date, Friday evening, June 9.

Home of Truth.—On the first Sunday of June the morning service was conducted by Mrs. Kemp as usual. Her subject was "Temptation." The spirituality, earnestness and eloquence of the speaker, have endeared her to all who visit the Home. In the evening Miss Lucie G. Beckham, the eminent teacher and author lectured, talking for her subject, "Childlike Humility." A special feature of these meetings is the music, both instrumental and vocal. The solos of Dr. Little are worthy of particular mention. A primary course of lectures on "The Philosophy of Life," by Miss Beckham, will be given at this Home, 1231 Pine St., beginning Tuesday evening, June 6. All are welcome.

Oakland.—Fraternal Hall was crowded to the doors on Sunday evening, May 29; extra chairs having been provided. This was the third week of the engagement of Mrs. Ladd-Finnican. The medium was at her best; every thing being recognized. Mrs. H. A. Griffin occupied the platform on Sunday evening, June 4, and Mrs. Ladd-Finnican will do so for the Sunday following. These meetings are free, and the public are cordially invited. THOS. ELLIS.

Meeting of the State Board.

The regular quarterly session was held at 1423 Market St., San Francisco, last Saturday at 8 p.m. President Norton in the chair. All members were present except Mr. Small and Mrs. Kellenberger.

After routine business Mrs. Teresa Martin, 215 Shotwell St., San Francisco, was granted a certificate of protection.

The following letter was then read and a committee was appointed to take charge of the matter, with full power to act.

At a regular meeting of the Mediums Protective Association, held May 14th, 1899, the Secretary was instructed to address you, on behalf of the Association, petitioning you to take some action against persons who use the name of "medium" as a cloak for immoral practices.

Having confidence in your ability and willingness to give this matter wise and careful consideration, and believing that you will take measures to give honest mediums the relief they seek from unprincipled persons who would disgrace the sacred name of medium by dragging it in the mire of moral corruption, we are, yours fraternally, W. T. JONES, Pres. J. T. ROBERTS, Sec.

Mrs. Salome Cowell was appointed State Missionary.

The following was submitted by Mr. Hambly:

Resolved, that all speakers, mediums and others, holding certificates of ordination, or endorsement from this State Association, shall be entitled to representation as delegates at the State Convention to be held September 1, 1899.

Resolved, that these speakers and mediums shall be designated, "Delegates at Large," and shall be vested with the same privileges as regularly-elected delegates from auxiliary societies, except election to the directorate.

Resolved, that the admission of these speakers, mediums, etc., shall in no way effect the regular representation from auxiliary societies to which they belong, unless the society choose to elect them as delegates, in which case they can choose between the two, and it shall so appear upon the credentials.

Resolved, that these resolutions be printed in the JOURNAL, and a copy of the same be sent to every speaker and medium so ordained or endorsed.

A committee was appointed to make preparations for and present suggestions concerning the State Convention to be held next September.

After further routine business, the Board adjourned at 10:20 p.m., to meet again on July 22. T. G. NEWMAN, Sec.

Universal Spiritual Association.

The subject for consideration last Sunday at 20 Eddy St., was, "Am I my Brother's Keeper?" The discussion was prolific of helpful thoughts. Next Sunday at 12, noon, will begin the consideration of "Self Reliance." A humble student of the philosophy of life gave expression to his gratitude for the helpfulness of the meetings, and asked the audience to join with him in a rising vote of encouragement and appreciation to Dr. Hall, Mrs. Usher and Miss Lee. The resolution was carried unanimously. There were beautiful floral decorations, and special music for the occasion. Friends, the JOURNAL wishes you many happy returns of the anniversary day.

Mission Lyceum Entertainment.

On the evening of the last day of May this Lyceum held its regular monthly entertainment and dance. All the arrangements were in the hands of a committee of young ladies, of which Miss Pearle Bryson was chairman, assisted by Miss Lottie Brockhoff, Miss Lulu Derbaum, Miss Lizzie Dratz, Miss Lottie Davidson, and Miss Ethel Osgood. The program was, piano solo, Miss Lena Clarke; fancy dance, Miss Ethel Howard; specialties, Miss Beard, Mrs. Bulinger and Mr. Bulinger; recitation, Mr. Locke; fancy dance, Miss Georgia Bacon; comic song, Mrs. Keegan; recitation, Miss Alina Lang; original recitation, Mr. Chas. D. Steacy. There were dancing and refreshments. The music for dancing was furnished by Mrs. Mena Eaton. W. T. Jones, conductor and Harry Hargrave, floor manager.

Medium's Association.—The second of the series of meetings inaugurated by this Society was held in Occidental Hall, on Tuesday, May 30. The meeting opened promptly at 8 o'clock, with a few words of welcome from the President, W. T. Jones. The audience sang "Bethany," with Miss Lena Clarke at the piano. An invocation by Mrs. Seal, and then they sang "America." Mrs. Seal delivered a fine address upon the "Philosophy of Inspiration." Mrs. G. W. Shriner and Mr. H. E. Hargrave gave messages from inhabitants of the spiritual realm. The attendance was good and the meeting very satisfactory. These meetings are held every Tuesday evening at 305 Larkin St. Take the elevator.

A Farewell Party in honor of Mrs. M. A. Mayo, was given at the residence of Mr. and Mrs. C. H. Wadsworth, 293 Jersey St., this city, Thursday evening, June 1, under the auspices of the adult members of the Children's Progressive Lyceum. The guest of honor was presented with a beautiful birthday album by Mrs. Addie L. Ballou in behalf of many friends. Mr. Wm. Rider gave a recitation, and the guides of Mrs. Seal improvised a "God-Speed" poem, as Mrs. Mayo leaves in a few days for the East. The contents of a sawdust pie, presented by Mrs. Briggs, caused considerable amusement. The evening was spent in social converse and enthusiastic consideration of an excellent supper. The following is a list of those present: Mr. and Mrs. C. H. Wadsworth, Mrs. M. A. Mayo, Mrs. Addie L. Ballou, Mr. and Mrs. Hickman, Mrs. Richardson, Wm. Rider, Mrs. Lena Howes, Mrs. Briggs, Mr. Irwin, Mrs. Jollie, Mr. Tyler, Mrs. Sadie Cooke, Mrs. Churchill, Mrs. Sarah Seal, Miss Gertie Grant, Miss Olsen, Miss Anderson, Mrs. Jennie Robinson, Miss Lanty, Mrs. Packer, Mrs. Lincoln, Mrs. Vieira, Harry Mayo, Mrs. Hitchcock, C. J. Collins, E. Mayo, Miss Alice Hitchcock, Mrs. Nowell, Miss Ethel Jansen and Miss Leo Jacoby.

Hermetic Brotherhood.—At the regular Tuesday-evening meeting of Knot No. 40, held at 856 Hayes St., May 30, after the usual period of silent meditation, Mrs. Virginia Weld sang "Rocked in the Cradle of the Deep," followed by a paper by Mrs. Frances Rojers, on "The Hermetic Brotherhood; Its aims and objects." A number of philosophical questions submitted in writing called forth answers from different minds, showing originality and depth of research which would reflect credit upon students of philosophy who make greater pretensions. These meetings are interesting and valuable. All are welcome.

Transition.—J. L. Hunt, husband of Mrs. Emma Hunt, the well-known medium, passed to spirit life at their home in Los Angeles, on May 19. He was a firm believer in the truths of immortality, spirit communication and return. His passing away was peaceful, fully expecting to meet his loved ones that have gone before, who were waiting to welcome him. The services, conducted by Prof. W. C. Bowman, were simple and impressive; and with beautiful flowers (the offering of loving friends) and the music of the songs he loved while here, he was laid at rest in Evergreen Cemetery.

E. T. GOURLEY.

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BATTLE CREEK, MICHIGAN.

"The White Man's Burden."—This was the title of Dr. J. L. York's lecture, delivered under the auspices of the "Knights of Brotherhood," at 909 Market St., last Sunday evening. The Doctor has been appointed State Agent for Washington and will soon leave for Seattle, to begin his labors.

TO THE EDITOR:

Through your kindness I am enabled to say "good-bye" to our many friends in California. On June 15, husband and I intend starting on our summer tour through California, Oregon and Washington, and would like to correspond with any camp-meetings or societies enroute, who would like my services as a speaker or psychometrist. Address all communications to

Oakland, Cal. MRS. IRENE SMITH.

Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH (10 lines), \$3.00 per month.

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Society of Progressive Spiritualists.

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening of each month, and a Musical and Literary Entertainment and Dance on the last Friday evening. Admission ten cents. Business Meetings will be held every Wednesday afternoon, at 2 o'clock. Take the Elevator.

MRS. JENNIE ROBINSON holds circles for Messages and advice every Tuesday evening, and Fridays, at 2 p.m. Private consultations daily; letters answered, a specialty. 1346 Market Street, San Francisco, Cal.

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VOL. 36. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, JUNE 15, 1899.

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No. 24.

BORDERLAND

DEPARTMENT.

The Awakening.

As the heavenly light of dear ones
Gathers closely round your home,
We rejoice to know we are welcome,
And we come for good alone.

When the orb of day is sinking,
Gloom and shadows round you steal,
Hovering o'er your last earth-twilight,
Brightest angels come to heal.

From that mortal state of shadows
To a world of glorious light,
Where no cloud your joy shall lessen,
And no darkness dim your sight.

As a new-born soul disrobed
Of the garments of earth's nights
And with spotless raiment clad
You will climb immortal heights.

No more sorrow, with its shadows—
Funeral bells for you shall toll,
For the sounds of joy celestial
Fill the city of the soul.

And the morning song of angels
Shall proclaim through that vast dome
That the golden gates are open
And your soul is welcomed home.

When a beacon star shall guide you
To the home you left in sorrow
You will shout with great rejoicing,
"They are coming on the morrow."

All the longings of your nature,
If for right you've truly striven,
Are fulfilled in that bright journey
And prove stepping-stones to heaven.

ADA Z. STILES.

Spirit shows rich Mine.

The discovery of gold in the San Fernando Mountains by John Gregory Davis, an old prospector who has spent nearly a half century in seeking the golden fleece in the mountains of California, has led to a revival of the memory of old Buencamino, a character that 25 or 30 years ago was well known throughout the country between Santa Barbara and Los Angeles.

Buencamino was commonly known as Indo Justo, and it was a quite general belief that he knew the secret of a rich deposit of gold in the mountains beyond Fernando, where he was believed to retire when his stores were running low and secretly replenish his bolsa, when he would descend on Los Angeles, or San Buenaventura, as the fancy struck him, and indulge in an old-time imbraguez, where aguardiente flowed as freely as the tides.

But if Buencamino held the key to a secret treasure, or had discovered a mine of fabulous richness, as the old story relates, his secret died with him. It is the discovery of Davis that has revived the story.

A few days ago the discovery of gold in the San Fernando Mountains was made known by the discoverer, when he boarded a Southern Pacific train at Fernando, carrying a large carpet bag and a roll of blankets. He is of a striking figure and could not but attract attention. Throwing the roll of blankets into a corner of the smoking car, but

clinging to the carpetbag with a firm grip, he took a seat among a number of gentlemen and to them related a tale more wonderful even than that told of Indo Justo.

Even after taking his seat Davis held on to the carpetbag and this naturally called attention to it, which, noticing, he remarked:

"Gentlemen, you may not be surprised when I tell you what this old bag contains, for all of you, I'll venture, have seen a prospector before and know that when he takes the care of his baggage that I'm

of discoveries that would make me more a bonanza king than Colorado Stratton of to-day or 'Lucky' Baldwin of old. It is not what I have found that will interest you, but how I came to make the find, and it is that that gives me the confidence in it that I have.

"Three years ago my boy died. I thought then that I must follow him, for he was all that was left to me in this world and surely I must have died but for the faith I had that he would visit me somehow. I am in the common sense of the

Indian told him of a rich gold deposit in the San Fernando Mountains, instructing him to tell me and that I should go in search of the mine.

"Oh, I know how all this must sound to you," the old man interjected into his story; "but when you have learned what I have, even this part of my story will not seem strange to you.

"The boy told me as near as he could the situation of the mine and said that if I would go into the mountains and look for the lead to the mine the spirit of the Indian would make known to me just where to work by loosening a rock that would roll away and reveal the ledge of pay quartz.

"The next day, as directed, I went into the mountains. I was down at Los Angeles, but started at once. It was no easy matter to find the place by the description that had been given to me. Day after day I tramped about, until I was about to give it up. But each night the boy would come to cheer me on.

"One day, after I had been nearly a year and a half in the search, I came upon the spot indicated. There was a big pile of volcanic rock, or what resembled rock thrown up by volcanic action, and that was what I was told to look for. I was standing by this mound when, a few feet from me, without any apparent reason, a rock started and rolled down the side of the mountain.

"You cannot understand my feelings, I know. They were indescribable. But I fell upon the spot from where that rock started and worked like mad. I threw the dirt up until I had a hole about 18 inches deep but about six feet square. And there I found the ledge from which I have taken this quartz."

Davis opened his carpet bag and displayed a store of gold-bearing crystal quartz, some of it showing flakes of free gold. He had several of the pieces, besides a small pile of gold that he said he had panned from similar rock.

The San Fernando Mountains, in which Davis made the strange discovery, are about ten miles south of Saugus, on the railroad from Los Angeles to Santa Barbara. The mountains are penetrated by the great tunnel of the Southern Pacific Railroad, at the south end of which is the town of Fernando. Davis' mine (or may it not be Indo Justo's mine?) is three miles from Fernando, in a desert spot where few men have visited in recent years, for though there is some mining done in these hills, because of the scarcity of water it is conducted on a small scale.—San Francisco Call.

It is knowledge, not faith, that will bring salvation to man.



Spirit Indo Justo led him to the spot, and pointed to the Gold.

The Indian, Indo Justo, is shown in the left-hand corner.

giving mine he has found something worth keeping. Well, I have. That bag contains what I have spent the best part of my life in seeking. I have tramped the hills from Alaska to Mexico looking for gold, and now I've got it."

He spoke the last words with an air of assurance that was convincing.

"Yes, I have found gold at last," continued Davis. "You have heard the tales of prospectors before and I have told before of what I thought

word a Spiritualist. I was sure that the boy would come back to me and he did. Night after night he visited me. The days seemed long. I was impatient for the night and my boy.

"One night, nearly two years ago, I knew from a strange feeling that something unusual was going to happen. I lay waiting my boy's arrival. Soon he came and at once told me of a new acquaintance he had made in the spirit world. It was an old Indian, he said, and the

A Trip to Spirit Land.

Ida Nelson, a prominent member of the African Methodist Episcopal church, is the object of much interest among members of the race in Northwest Baltimore, having "been away," as they say, in a four days' trance. The woman's home is at 1048 Vine street, but the point of her departure for her long journey through realms celestial, was the home of her cousin, Mrs. Lillian Tucker, 1001 Morris street, a small thoroughfare paralleling Madison avenue, between that and Eutaw street, north of Hoffman.

Mrs. Nelson apparently fainted while visiting her cousin, at 1:15 Saturday, and remained in an apparently unconscious condition until 1:45 o'clock—four days later—without food or drink, lost to the world, and muttering what colored friends of the woman believe were "messages from dead loved-ones."

The strangely-affected woman, upon awakening, was very weak and nervous, but joined with those about her bed in singing various religious melodies, the crowd reaching a high state of nervous tension, regarding the "medium" with mingled awe and reverence.

Mrs. Nelson talked of her experience, saying that she had seen many wonderful and beautiful visions, "while away." Heaven was visited. Sign-boards advising "Patience," "Endurance," "Faith," etc., marked the way, while a heavenly choir dispensed music during the medium's brief stay. "The Valley of the Shadow of Death" was visited, and other interesting localities in the great beyond, each of which the woman describes in great detail. Finally, the angel beckoned her "to go back and take up the cross again, as there is much for you to do in the world."

Mrs. Nelson explains her trance by saying that she is a "natural born trance medium," and has long known of her power, though never before "went away" on such an extended journey.—*Baltimore (Md.) American.*

A Test thro' Spirit Photography.

On May 31st I went to Mr. Wyllie, spirit photographer, (whose studio is in this city) for a sitting. Three spirit faces appeared on my plate, but on the upper left hand corner is clearly depicted a marvelous reminder of a scene in a play, "The Mulligan Guard's Ball," which I witnessed in the Boston Museum 25 years ago.

Those who remember that play will recall the scene where, in the midst of the most hilarious fun of the Mulligan Guards, a floor above them on which a ball is being held by the colored people, gives way and some of the participants come feet first upon the heads of the Mulligan Guards. A scene of wild confusion follows, and for a time, a free hand-to-hand fight seems imminent.

A white line in the photograph shows the upper floor and a pair of feet and legs; also a lady dancer's short skirt, breaking through it. The heads of the Mulligan Guards are dimly outlined. "Do you remember this, the Mulligan Guards?" is plainly written; also, "You will get it." The last sentence may refer to the development of slatewriting, for which I am sitting.

My cousin, a young lady, accompanied me to that play. She was then in settled consumption and soon after passed to spirit life, that being the last public entertainment she enjoyed. I have had communications from her before, but have always wished for something which would banish all doubts, which will creep in at times. I am sure no person living knew of our witnessing this scene together, all her relatives except myself having passed to spirit life. I had not recalled the circumstance for many years.

P. C. CAROWAY.

605 W. 3rd St., Los Angeles, Cal.

The world has arrived at a period where there is to be an evolutionary rise to a higher intellectual plane, where truth and justice to humanity are to be ushered in, and those who still cling to their isms, idols, and personal gods will be relegated to the dark ages of past history. The manipulation of the elements by nature and ourselves is the source that must supply every living want. Then with the discovery of the elements and the law governing all their actions, more than all the dreams of alchemy should prove true.—WM. HECKERT, in *Eleanor Kirk's Idea.*

THE OPEN COURT

My Life Code.

I accept, as a self-evident proposition, that all life must spring from an all-embracing fountain of life; which people in Christian lands commonly call God, which those of other countries and religions recognize in their own phraseology.

I accept as a proposition, clearly proven, that our life is immortal, beginning its individual expression in the physical form and continuing it in the spirit form, wherein the soul or immortal life always manifests to its surroundings, wherever it may be after its personal organization from the Great Life Fountain.

I accept as a corollary of the above, and also as a proven fact, the immanence of a realm of spirit in all space, peopled by spirits developed from the worlds of primary or physical life organization.

I accept, as a demonstrated truth, the communication between spirits incarnate and spirits decarnate.

I accept the ethics of the world's philosophy which are proven good by ages of experience; and I recognize, in the divine philosophy of Spiritualism, all that, and much more which is worthy of acceptance, embracing wise rules for progress on right lines of action, now and forever.

I believe that to become good and wise, a true egoist and altruist, to learn to always act rightly, is the great purpose of finite life; that happiness will follow this as day follows night.

A WORD ABOUT THE PROOFS.

We have direct proof of the world of spirits by clairvoyance and clairaudience. By them we also have proof that spirits communicate with mortals. We have reasoned truth just as valid in logic as any ever accepted in a law court. Here is an illustration: I have a friend starting on a journey. Before we part, we construct a cipher code, known only to us two. From time to time I get satisfactory communications in that code. The court will hold that I have good evidence that the message is from my friend. Suppose that secret cipher still existing exclusively between him and me when he dies, and he is immortal and sends me messages by that cipher from the spirit world. If the court and the world are honest, they will say the evidence is still good. A merchant buys goods by letter. The recipient, knowing his signature, honors the order, and the court will hold the buyer responsible on such evidence.

Volumes of such evidence of identity might be collected from the Spiritualist press, proving that particular spirits do communicate with mortals. Still, some good lawyers, who have not examined the evidence, say we have no proof. J. MARION GALE.

Life and Death.

Death is the fulfillment of natural law. The beasts of the field, the birds of the air, the fish of the sea and all humanity have to obey the inevitable summons. It brings freedom from earthly cares and sweet relief from an overburdened mortal existence when "mortal will cease to be mortal and the spiritual will take on spirituality," and all that remains of life is pure as the morning dew.

There are some who say they shrink from the dreadful pain of dying. But we are taught by our spirit instructors that there is no anguish in dying; not the shadow of pain to those who die. That which we call specifically death is painless and dreamless. But sometimes there is a leaning towards it, and in that time there is pain. When death comes at last, in nearly every instance, it comes as peacefully, sweetly and quietly as the drifting of a boat that is loosed from its moorings. Gentle and merciful nature is, in most of her manifestations. We suffer more in our lives now than we will ever suffer when we come to drift into the change men call death.

It is a little thing to die after all, when you come to realize that it is not the end of all life, of memory, consciousness, of intellectual activity. When death comes in a natural way, you will find its coming as peaceful as the sunrise,

the rosy dawn, the breath of morning. As you drift into sleep, just as peacefully will you drift, at last, out upon the great sea that rolls around this world. It has been called "the unknown sea." It is not so now, since we have heard from the "shining shore" beyond.

Death, as the world terms it, has for so many ages held the human mind in the bondage of terror, and presented such a fearful spectacle to mortals gazing upon it, but not apprehending its true meaning and purpose, and has, until recently, appeared in such a somber garb to the human heart, coming as an enemy to seize upon one's best beloved and bear them from sight, rather than a friend to deliver the choicest ones of earth from bondage and bear them to a world of freedom, that man has come to regard the death of a beloved individual, one who has been useful and seems to be needed here, as a great calamity. Yet Spiritualism teaches mortals that the transition of a good man or woman from earthly life is but an event in the experience of such spirits which is calculated to unfold more fully their best energies and stimulate more powerfully their mental and spiritual endowments. It means something beautiful, if the human mind could only comprehend it; it means that they have been uplifted to a higher plane, into more congenial companionships and grander power, and have been given more fitting opportunities for the exercise of their own abilities.

The world may mourn when called upon to part with a useful worker; but when the eyes of the world are opened to behold that same worker struggling more nobly than ever before with the difficulties of life, not for his own aggrandizement, but for the elevation and purification of mortals, then the world will recognize the grand fact that death has been a deliverer, a friend—not only to the departed, but those who remain. If we could understand what it is for a good man to pass on to the reward of his labors, we would not mourn but rejoice that he had been uplifted to a higher altitude where he may gain greater opportunities to be a worker for the world. When the mourners in the chamber whisper softly, "He is dead," the angels chant the immortal anthem, "Unto us a child is born; unto us a son is given."

Death is the gate to Paradise, as we are taught, where angels welcome us to the Summerland of promise. Then let us drop the sable garments of woe for the song of welcome to death's blissful embrace and tell rejoicingly of its love for earth's weary souls. Without the change there could not come perfect freedom of the soul, or its resurrection to the higher glories, rewards and grand fulfillments. "Daughter of Zion, awake from thy sadness and put on thy beautiful garments."

Men say of death, "It is a leap in the dark." The voice of Spiritualism says, it is a portal opening into eternal life; it is the morning of a new day. There is death of the physical form, but not of the spiritual being, which passes away to the spiritual realm. The spirit life is the essence of which mortal life is but a shadow—a rudimentary state. There is eternal progression for all mankind—a life broad, natural and free for the soul after it parts from its mortal tenement. The question, "If a man die shall he live again?" has been answered to millions of earth's children by the knowledge that Spiritualism brings; for it declares that physical death is but birth into a higher plane of being—is but the lifting of the life—a stepping stone to the higher life.

It is like a bridge, as Longfellow said, yet when you step upon the bridge the toll is paid and you pass quietly over, not alone and unattended, your friends walk by your side through the shadow, and at the darkest point in the middle of the bridge the light of the earthly shore is at your feet and the light of the heavenly shore is at your feet, where they meet and blend half way across. Suppose you should be impatient and say, "I will go," and take your life in your own hand, not waiting for the coming of the angels at the proper time. You may rush across the bridge, but you will find when you reach the other shore you will be separated from those you love, and that you are not ready for the spirit world, and the spirit world is not ready for you, because you would not wait until your nature was ripened and ready to approach the spirit land. Suicide is no better than homicide. Self murder is as bad as the murdering of another. We are informed that the suffering of the suicide is terrible and

dreadful in its retributive effects, entailed upon itself by the act of self-destruction.

A. H. NICHOLAS.

JOHN PIERPONT—Poet, Preacher and Spiritualist.

Not many in this age and in this part of the world have left so distinct a mark on history as did John Pierpont. And he was not only active and efficient in this life but is also in the world of spirits, where he has been for nearly 50 years. We cannot know the extent of his work there, though we can sometimes catch glimpses of it as in the mediumistic agency of Mrs. M. T. Longley, through whom he has been doing a good work for many years.

It was my privilege in my earlier years, to be personally acquainted with this noble reformer, partly because a son of his was a classmate with me in the Harvard Divinity School. And this acquaintance continued on to the close of his very active and useful physical life, which took place at Medford, Mass., August 27, 1866.

My present purpose is to offer for the pages of the JOURNAL some account of John Pierpont's life—particularly of some interesting incidents that occurred in Rockford, Ill., of which I was immediately cognizant, as it was then my home and place of activity, as a Spiritualist.

He was born in Connecticut, in 1785; was graduated from Yale College; studied theology at Harvard, and was settled as a Unitarian minister over the Hollis Street Church, Boston, in 1819, where he remained till 1845, when he was forced to leave his position owing to the fact that certain wealthy and influential ones of his parish were distillers and liquor dealers, and he himself being strongly against all such wickedness, and withal especially skilled in a cutting use of the lash of rebuke, these liquor dealers could not endure his preaching but used their power of wealth to drive him away from the parish over which he had been settled for life. But luckily for the cause of religious independence, the breaking down of a man like John Pierpont broke down the parish also, and the old Hollis Street church building became transformed into a theatre, and so remains to this day.

Mr. Pierpont thus cut loose from locality as a preacher—soon became successful as a lecturer, and it was in this capacity that he came to Rockford at the time of which I am now to speak. This was then but a thriving, ambitious town, having as its share of religious liberalism a small Unitarian society and a few active Spiritualists. One of the ambitions of Rockford was to have a popular lecture-course, including within it the most popular lecturers of the day. John Pierpont was one of these, and so he was sent for, the senders apparently having no present knowledge of his radical tendencies leading him into Unitarianism and Spiritualism. But these tendencies were well known to persons of both kinds of the Liberalists, and hence came the somewhat amusing results which followed: The Unitarians—wide awake to the occasion—learning of the expected advent of one of their noted preachers as a lecturer, decided to secure him as their preacher for the Sunday previous to the lecture. This was readily accomplished by correspondence, and so the first show of the literary lion was in the Unitarian church—much to the disappointment and disgust of the lecture-goers, and the quiet congratulations of the Unitarians. But the end was not yet; for some of us who knew of Pierpont's active interest in Spiritualism, called and asked him if he would be willing to lecture upon Spiritualism before he left. "O yes," he said in his frank and genial way. So it came about that we had a rousing lecture in defense of the new heresy before the noble Pierpont left us. Then the zealous Unitarians were quite ready to join in the disgust of the popular lecture-goers. Hence the leading Unitarians were not to be seen at this interesting lecture on Spiritualism, though the lecturer was one of their own ablest preachers. Mr. Pierpont consented also to devote another evening to our Rockford people by repeating a poetic lecture of his, of which we had heard much, and the listening to which gave much satisfaction. To this many others besides Spiritualists and Radicals were attentive listeners.

On making a final call upon Mr. P., as he was about to leave us, I took it upon me to ask him if he would be willing to be known hereafter as one of our lecturers on Spiritualism, and to have his name published accordingly. A ready affirmative reply to this was given; and

so it came about that John Pierpont was publicly known as a Spiritualist lecturer to the end of his earthly career. He also, to some extent, became a leader in our movement. My last sight of him in public was as the venerable presiding officer of one of our largest Spiritualist conventions.

HERMAN SNOW.

STAND FIRM FOR TRUTH.

Nay, now of these things that ye yearn to teach,
Bear wisdom in your judgment rich and strong;
Give voice to them, though no man heed your speech,
Since right is right though all the world be wrong.

The proof that you believe what you declare
Is that you still stand firm though throngs pass by;
Rather cry truth a lifetime to void air
Than flatter listening millions with one lie.

The Elixir of Life.

Ponce de Leon claimed that he had discovered the fountain of youth in Florida. That was a long time ago. The Spanish adventurer led many old and decrepit people to believe in the possibility of their rejuvenation in spite of the ills and decay of age. Thousands were made to believe that life could be prolonged indefinitely.

In more recent times the Brown-Sequard "elixir of life" caused multitudes to spend their money and to rejoice in the hope of "perpetual youth." Men who were nearly ready for the grave were inspired with the hope that they could regain the strength and beauty of youth by the absorption in the human system of the virility and vigor of brutes.

Two Chicago doctors have recently put forth the claim that the circumvention of age is possible by the injection into the human body of life cells from the lymphatic glands of goats, which, it is declared, drive out from the human bones the mineral deposits which accumulate with increasing years.

Without presuming to decide on the merits of the professed new discovery, we may raise the question whether the prolongation of life beyond the natural age is desirable. The younger people have their rights. How long should the aged claim the right to sit at the banquet table of life, when until they depart, the younger members of the race can have no seats with needed room.

This desire for the renewal of youth is perhaps the strongest argument for that immortality the realization of which is, in the very nature of things, impossible on this bank and shoal of time.

B. F. UNDERWOOD.

Natural Law.

From an article in the JOURNAL of May 18, entitled "Natural Law," I quote:

"What do those scientists (if they really are such, which is much to be doubted) who call themselves Spiritualists, mean by the words, when applied by them to spirit and spirit-manifestations?" "Do they mean the law of physics?" "If so, I wish to know if the law of physics can, in and of itself, produce spirit manifestations?"

I am not a scientist neither is it probable that I can grasp all that the interrogator wishes to know, as expressed in the questions; but it occurs to me that these are themes that lie along the border-land of existence, that we should all think about and endeavor to think rationally of them.

All manifestations are *spiritual manifestations*. All we know of physical laws are deductions from manifestations of matter. When Kepler was at work in his discovery of planetary movements, he became enthused (God within) and exclaimed: "Oh God, I think thy thoughts over after thee!" He had found a Hydesville that would rap out the numbers—the pulsation and circulation of the solar system.

Material things we are aware of, and laws we describe, but the *real* cause of things is inscrutable. The real man seems to be above the manifestations, for he looks down upon them—his body he sees belongs in this infinite series, whose first and last terms are not represented by any assignable quantity. We strive to find the ratio or common difference in the series, in this great law of continuity. We get a partial glimpse at the laws of life and have invented a few phrases,—Chemistry, Physics, Physiology, Botany, Geology, etc.

Vibration is represented by a series, and every molecule of matter belongs somewhere in that

series. Brains do not think, but are effects or manifestations of spirit—instruments of thought. Think more and you will have more brains; not more brains and then you will think, for that is placing the cart before the horse. "Light, more light," is the motto of the ego, and behold a world (a brain) of two hemispheres grows.

Spirit of all forces *is*. Atoms are forced into the law of the series, and in harmony with the law of conditions, whirl into molecules, molecules into organization, with a spirit of prophecy, predicting the next term higher in the scale, until man, the apex of all earth's material organizations is reached, and "here we stand with our soul," with a glimpse of the other shore.

Why do we or some other intelligence (as an intelligence alone can) count and always choose five fingers for each hand, five toes for each foot, etc.? What is it in the flower, that counts its petals, its stamens—often times five or some multiple of five, giving each leaf of the same species the same pattern?

Do we not see spiritual phenomena in these? The books on botany then, as far as they are true, are holy bibles.

In this sense, we see that every molecule is a "medium," in the place it occupies, for spiritual manifestation—"clay in the hands of the potter," as the Bible expresses it. So in harmony with law (a scientific basis) love is wafted back to us from immortal bowers, with cheering words, and out-stretched arms, joyfully waiting for our coming.

S. D. NULTON.

The Central Spirit Sun.

The intelligences that have passed from this earth with pure thoughts, with holy desires, with their inner being elevated above the darkness of human life cannot fail to perceive this angel, the spiritual philosophy, in its true light. Seeing and understanding it to be the voice of God to the children of earth.

If they are loyal to the best and highest that is in them, they will do all in their power to push on the car of progress.

I have been a Spiritualist for 27 years, and have printed and distributed some 12,000 tracts, leaflets, etc., on that glorious subject, but I find some persons question my Spiritualism. I am a "Theistic Spiritualist" if I may use that term. A Theistic Spiritualist is one who not only knows that—

We are spirits clad in veils;
Man by man was never seen,
All our deep communing fails
To remove the shadowy screen—

but who also knows God: The One Central Primal Soul the "Positive Mind"—as A. J. Davis well names it,—The One Life, Truth and Love. The One Eternal Spirit, Sunlight, and Power of Life that controls the inner life of each creature, by his own law of control. Many persons have an instinctive belief in God who have not the *idea* in their understanding and so fail to progress spiritually through their faith.

But we should all know that Living Light is God.
He is the light of all our seeing,
The soul of conscious being.—

This central spirit sun is—in the superior or magnetic state—perceived as an inner sphere of white light surrounded or embossed in an outer or hollow sphere of light. The rays from both, blending, wafting together and apart, in regular pulsation or breathing—a breathing living sun.

By its great vibrations this light becomes that which constitutes human minds;—the inner life of the nobler organisms. As Thos. Star King has said: "The breath from this Infinite soul fills all space, permeating living forms in their inner life; (sometimes called the Holy Spirit?). This Divine Being is thus constituted the Living Presence, everywhere." As Jesus said of this inner life in the breast: "The Kingdom of Heaven is within you." And by his teaching to-day we know God as the "Light, Life, Love, Knowledge and Goodness. Our self-consciousness is by this Life, the power of this inner Light, which translates or interprets the vibrations of the air into all the wondrous sweets of sound, language and music. Finer etheric vibrations into the marvels of form, color, beauty of visual percepts.

This INNER LIFE, is indeed, whether as mother love or as human kindness or as angel mission, the gentlest, loveliest name that is named in Heaven or on the earth.

JOHN P. COOKE.

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Rejected Communications will be returned only when stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., JUNE 15, 1899.

The Spiritual Temple at Fort Worth, Tex., is now complete and in use. We want more of such temples, where we may "meet and greet" our angel friends. The Fort Worth Temple is built of brick and conveniently located. The auditorium will seat 300 people, is well ventilated, and lighted with electric chandeliers; the large windows are of stained glass. Besides the auditorium there is a dining-room and kitchen for use in giving entertainments either for serving refreshments or to be used as dressing rooms for charades, tableaux, etc. The auditorium is seated with folding opera chairs and is very comfortable—but best of all is the fact that it is devoted wholly to spiritual services and work—where magnetic currents are maintained in full accord with our friends "over there."

At the Czar's Peace Congress, the prospects for the establishment of a permanent international tribunal of arbitration are said to be so bright that the prevention of war by this method is regarded as a fair probability. Russia, Great Britain, the United States, and France have each presented a plan of arbitration before the proper committee. The abstract principle appears to be meeting with absolute approval. We hope that some definite plan of arbitration will be enacted and put into operation.

A telegram from Windsor, Canada, says that the trial of Rev. Dr. B. F. Austin, ex-principal of Alma College, St. Thomas, on a charge of heresy, held before the London Methodist Conference, was sensational. Dr. Austin startled the conference by declaring himself an ardent believer in Modern Spiritualism. He said he had been converted by a medium in Detroit. He was frequently hissed and the conference unanimously deposed him. In all ages the priests have been the most determined foes of truth and liberty—always dogmatic and bigotted. Dr. Austin intends to further appeal the case to the General Conference. Of course he will be beaten there, but it may open the eyes of some, for the doctor is a prominent divine.

Dr. C. W. Hidden of Newburyport, Mass., who expects to visit California next winter, met with such success during his May engagement in Providence, R. I., that he has been asked to name his terms for one year. It is probable that he will speak there for the first three months of the season, and then start for the Pacific coast. Dr. Hidden was the Memorial Day orator in Portsmouth, N. H., it being his third appearance there. It is said that he is the only speaker in America who has given three Memorial Day addresses under the auspices of one command. Societies in the cities

en route, and on the Coast, desiring Dr. Hidden's services next winter, should write to him at once.

The *Two Worlds*, Manchester, England, has a new editor, Mr. E. W. Wallis having accepted a position in London, retires with honor, and the best wishes of all his co-workers. At a public meeting, the directors of the *Two Worlds* Publishing Co., presented to Mr. and Mrs. Wallis a silver tea and coffee service, in token of their esteem and in appreciation of his successful management of the *Two Worlds*.

The new editor is Mr. Will Phillips, and the JOURNAL extends to him its hearty congratulations. Bro. Phillips came from our old home and place of nativity. He formerly lived in Torquay, Devonshire, and we lived in Teignmouth, only some ten miles distant. In early life we were both Methodist local-preachers and both of us also lived in Bridgwater, Somersetshire, England; but not at the same time, for Bro. Phillips is about 40 years younger than the editor of the RELIGIO-PHILOSOPHICAL JOURNAL. Both of us were printer boys and "boy-preachers," in "our teens," and later both of us graduated into Spiritualism, through many tribulations and trials and on different continents, through the wonderful ministration of our spirit friends. Strange things are continually happening.

A Maine man offers small prizes to the school children in the intermediate grade of his town who take the best care of their teeth during the summer. This is an excellent idea. Had we taken care of ours when young, we should now have no need of dental work.

The First Association of Spiritualists of Philadelphia, Pa., gave an entertainment in Casino Hall, on May 29, under the management of Bro. Arthur Groom. An original, descriptive song service was rendered, entitled "A Terrible Lesson," the story of a strike. The readings rendered by Mr. Arthur Groom, were thrilling and inspiring, and exhibited some of the greatest manifestations of spirit power in the history of Modern Spiritualism. This was the first service of this kind ever given in this country. It lasted two hours, and was a success, both financially and otherwise. A vote of thanks to the manager and choir was carried by acclamation.

It seems that there are now more ministers being arrested as criminals, than ever before. The teaching of the church that sins however great are forgiven upon a look at the brazen serpent, or at the Redeemer as they interpret it, encourages all kinds of wrong doing. If they taught that all their evil deeds must be accounted for by the sinner, there would not be so many who would dare to do that which they know to be a crime against humanity. Here is a sample of it copied from the daily papers:

G. J. Dahlke, a Baptist minister, was put in the County Jail in Colfax, Wash., on June 6, to be held until officers arrive to take him back to Kansas for trial. He is accused of having hypnotized Mrs. C. W. Funk, wife of a prominent Hillsboro, Kas., grain dealer. He is accused, also, of having drugged her and then abducted her. The minister was arrested while holding revival services at Soltice Junction, near here. Mr. Funk, who came from his Kansas home to recover his wife and punish the minister, interrupted the revival services by seizing Rev. Dahlke and slipping a pair of handcuffs over his wrists.

After a hearing before the Justice of the Peace at Oakesdale, Dahlke was ordered committed to the County Jail in default of \$1,000 bail.

Rev. Dahlke and Mrs. Funk left Hillsboro together on April 30th. Dahlke left a wife and

four small children behind, who are being cared for by the county. Mrs. Funk left her husband and four children. The couple had been together until recently, when Mrs. Funk went to the home of her brother near Farmington, Wash., and Dahlke engaged in revival work at different points about the country. While together they visited Kansas City, Spokane and Seattle.

The *Flaming Sword* has an article on "Dreams," in which it says:

Dreams are often prophetic and are fulfilled. Dreams are reflections from the spiritual world, and often indicate what is about to occur in the natural world.

Nightmare is the result of pressure on the cerebellum, causing temporary collapse of the sensorium. The sensations of nightmare are the struggles of reviving cells to resume their functions after collapse has occurred.

Yes; dreams are often prophetic warnings, and the result of impressions received through the instrumentality of our spirit friends.

In an oration on "The True Grandeur of Nations," the late Charles Sumner gave this grand peroration, which is well worth remembering in these days when war fevers are apt to warp judgment:

It is a beautiful picture in Grecian story, that there was at least one spot, the small island of Delos, dedicated to the gods, and kept at all times sacred from war. No hostile foot ever sought to press this kindly soil; and the citizens of all countries here met in common worship, beneath the ægis of inviolable peace. So let us dedicate our beloved country; and may the blessed consecration be felt, in all parts, everywhere and throughout its ample domain! * * *

But while seeking these blissful glories for ourselves, let us strive to extend them to other lands. Let the bugles sound the truce of God to the whole world forever. Let the selfish boast of the Spartan women become the grand chorus of mankind, that they have never seen the smoke of an enemy's camp. Let the iron belt of martial music which now encompasses the earth, be exchanged for the golden cestus of peace, clothing all with celestial beauty.

Prof. W. C. Bowman is now in San Jose, Cal. Those who wish to correspond with him should address him in care of H. H. Nichols, 441 Vine St. This will answer several inquiries.

When you wish to have your address changed, be sure to state *where from*, as well as *where to*, and sign your name. The lack of these essentials often causes trouble and delay.

The message purporting to come from Jesus of Nazareth, through the mediumship of J. W. Seaver, some 25 years ago, is revived, with considerable discussion as to its spirit origin and merits. One thing in that message, is strikingly suggestive, whether it came from Jesus or not. He appeals to his worshippers to let him alone. He charges them with holding him to earth by their prayers and constant appeals in his name, which is an injury to him, as well as to them. He would have them work out their own salvation, and earn the Heaven to which they aspire, and not try to sneak in on his merits, or his name. A good point for Christians to think of and heed!—*Cassadagan*.

Through all my history, my personal intercourse with the spirit world has been but limited. I have not been favored with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit; and yet I have a spiritual communion with the departed saints that is not without both satisfaction and service, and especially of late memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain wakeful on my bed in the night season. Amongst these, one form, true to her mission, comes more frequent than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed, my beautiful wife!—GENERAL BOOTH in *War Cry*.

Mrs. Loe F. Prior has been holding meetings in Chattanooga, Tenn., and the *News* has given quite lengthy reports of them. We select the following from its report on May 18:

A *News* reporter found himself among a large number of Spiritualists, investigators and skeptics who attended Mrs. Prior's sixth message meeting last night. After the music, Mrs. Prior gave many names, incidents and details, with dates, which she purported to receive from departed spirits. Sometimes, as she claims, she would see them; at other times she would hear them speak; at another, she would pick up an article that had been brought to the platform before the commencement of the meeting, and give a "psychometric" reading of that article. Yet, no matter in what manner she gives the messages, they were apparently recognized by the persons for whom they were intended.

The theory of clever guess work or mind-reading will not suffice to explain the strange power possessed by this strangely-gifted woman.

The British Spiritualist Lyceum Union held its annual conference on May 14, at Nottingham, the practical birthplace of the movement. There were 64 delegates present. The President said:

Little did the faithful few who first promoted the lyceum movement dream of the progress that would be made in so short a time. Now, lyceums were scattered over the length and breadth of the land, and it was pleasing to think that thousands of children were being taught the glorious truths of their philosophy. They were called into existence for a purpose—for united work for the young, and they were proud to belong to such faithful workers, who were laboring with heart and soul in the glorious cause they all loved so well—helping to raise their children to a higher standard of truth, freedom and knowledge.

Twelve new lyceums had joined the Union, and progress was everywhere to be seen. The officers elected for the ensuing year were: Mr. J. J. Morse, president; Mr. Alfred Kitson, secretary; Mr. J. Sutcliffe, treasurer.

The wonderful and ever-increasing influence of Occultism is shown by the large gathering at the Sixth Annual Convocation of the Hermetic Brotherhood lately held in Chicago, Ill., at the headquarters, 4006 Grand Boulevard. This Brotherhood is increasing everywhere, causing many to investigate the occult sciences.

Jupiter is now in midheaven and we may expect prosperity in all lines of business.

New York State Association.

The New York State Association of Spiritualists held a very successful meeting in Saratoga Springs, N. Y., on May 26, 27 and 28. Harmony and good fellowship characterized all the proceedings. Frank Walker, of Hamburg and Carrie E. S. Twing, of Westfield, were elected delegates to represent this State in the National Convention to be held at Chicago, Ill., next October.

The officers elected for the coming year are:

PRESIDENT—Mrs. Carrie E. S. Twing, Westfield.
1ST VICE-PRESIDENT—W. Wines Sargent, Brooklyn.
2ND VICE-PRESIDENT—Mrs. Tillie U. Reynolds, Troy.
SECRETARY—Herbert L. Whitney, Brooklyn.
TREASURER—H. W. Richardson, East Aurora.
TRUSTEES—Dr. E. F. Butterfield, Syracuse; Mrs. S. Comstock Ellis, Auburn; E. G. Reilly, Syracuse; Mrs. Laura S. Holt, West Potsdam.

The New York State Association has received from all sources for the year ending May 26, '99, \$343.14. It has paid out..... 299.43

Balance..... 43.71
In Medium's Home Fund..... 18.50

Total Cash Balance.... \$ 62.21
Utica, N. Y. LIDA B. BROWNE.

We become or grow like what we mentally live with. Shall we choose beauty and wholeness or deformity and disease? We do not desire suffering and stigmata, but the true, living, joyful, Christly perfection.—HENRY WOOD.

The Reviewer.

LES ORIGINES DE LA RELIGION, by Jules Baissac. Félix Alcan, Editor, 108, Boulevard Saint-Germain, Paris. 2 vols., 300 pp. each. Price of the two volumes, 12 francs. \$3.00.

This work is an exhaustive research into the religions of antiquity to trace the evolution of man from the lower orders of life to his present state of intellectual and moral unfoldment, and is also a review of other popular French, German, and other works on the origin of speech, the origin of mythology, and the history of religions.

In Mrs. Burton Harrison's new serial, "The Circle of a Century," in *The Saturday Evening Post* the author deals with two periods of society life in New York City, separated by the lapse of a century, but linked together by the kinship of the characters. Always in her element when writing on society themes, Mrs. Harrison has outdone herself in "The Circle of a Century," and has produced a romance of absorbing interest.

The Prophetic Messenger, published at 50 cents a year at 417 5th St., Minneapolis, Minn., on the 15th of each month, is devoted to prophecy, weather, cycles, crops, markets and future conditions, and planting and harvesting through natural law. The editor says that it is the farmer's friend, the speculator's aid and the business man's adviser.

Universal Harmony is the title of a new monthly published by Mrs. Stella C. Bishop and S. Lincoln Bishop, at Daytona, Fla., at 50 cents a year. It is in the interest of psychological harmony and the science of Mind. Its scope can be learned from the beautiful thought in this item from page 12: "You can reach harmony; it matters not how great are the discords of life, as you have found them. Though your chord may have been broken, or even lost, you can find it, and sound it with pure melody in its own true place, in the symphony of life."

The signs of the times on the industrial and business horizon are outlined in the June number of the *American Monthly Review of Reviews*. In the department of "The Progress of the World" the editor discusses the new era of prosperity, the restored wages of labor, the tendency toward the consolidation of capital, railroad amalgamation, the relation of modern monopolies to the heaping up of great fortunes, the value of franchises and proposed tax reforms, and other conditions and problems of the day in the business world. Mr. Byron W. Holt contributes an article on "Trusts—The Rush to Industrial Monopoly," in which he sets forth the facts in connection with the recent startling development of the trust-forming mania, as it is beginning to be called. A feature of Mr. Holt's article is a carefully-prepared list of more than 125 industrial combinations now operating in this country, each of which is capitalized at not less than \$10,000,000. This list was revised to May 20, and includes the concerns formed during the past few months.

The *Midland Monthly Magazine* for June contains a fine frontispiece of Mount Shasta, an illustrated article on "The St. Louis Fair," "The Two Crannies," "Grant's Vicksburg Campaign," and much other interesting matter. Twentieth Century Co., St. Louis, Mo. 10 cents.

"Christianity and Vegetarianism," 5 cts.; "A Doctor's Idea of Vegetarianism," by E. H. Matthewson, M. D., 3 cents; "Clerical Sportsmen," by J. Howard Moore, B. A., 4 cents; "Saline Starvation, and How to Avoid It," by Chas. D. Hunter, M. D., 5 cents, published by the "Chicago Vegetarian," McVicker's Building, Chicago, Illinois.

Dr. Max Muehlenbruch has just issued a new pamphlet of eight pages, containing his three editions of prophecies for 1898, 1899 and 1900, together with notes on the verification of many of them. It also contains many testimonials from those who have had psychometric readings and spiritual horoscopes, in all parts of the world, who are pleased and often astonished at his psychic and prophetic powers.

The Suggester and Thinker for May contained a fine portrait of J. C. F. Grumbine, with a short biographical sketch, besides a choice table of contents. Published monthly at 178 Summit St., Cleveland, Ohio, at \$1 a year.

SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price \$1.00. With the JOURNAL one year \$1.50.

This is a complete instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth.

"Rules and Advice in Forming Circles" is a book of 64 pages, compiled by James H. Young, and published by the Onset Publishing Co. It contains a declaration of principles and hymns and songs for circle and social singing. Price, 20 cents. For sale at this office.

Spiritual life (the living influence of good spirits), can no more manifest through the one spiritually unconscious, than physical life can manifest through a corpse. The spiritually dead worship the dead—the dead ideas of dead men—in social, political, religious, medical, and all other matters of daily life. They prefer a dead Jesus to a living Christ; the laws of decayed and ancient institutions to the wisdom of living men and women; the medical superstitions of ancient ignorance to the living science of Divine Healing, etc. The dead (spiritually) do not bury their dead (as the Scripture enjoins); they give the dead a fictitious life, and honor them in preference to the living.—L. A. MALLORY

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Write AT ONCE, before you forget it.

In 1509 Cornelius Agrippa, known in his day as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated cost \$75.00. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, will be found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is the best contribution on the subject extant.

Its Kabala Table has many superior features. This volume will be intensely interesting to those who love to work out hidden mysteries.

Benediction.

May the light of love and wisdom,
Blended each with one another,
Into one bright heavenly ray,
Guide you on your way forever;
And may spirit gain accession
Over all material strife.
Heavenly blessings rest upon you;
You have now eternal life.
ADA Z. STILES.



The Editor is not responsible for the opinions of correspondents.

Some Notable Tests.

TO THE EDITOR:

In 1882 I had three seances with J. H. Mott—only himself and wife and myself being present. At the first seance he did not know my name, or where I came from, and not a person in Memphis knew anything about me, as I landed there in the night and did not even register at the hotel.

My father, mother, and others I knew, materialized, and talked with me face to face on subjects Mott knew nothing of. We talked over family affairs. They gave me test after test to prove their identity. One was to tell me, by a friend, of an expression I made to him when alone, years ago, and had forgotten until called to mind by him.

At the next seance Mott told me what I did in a locked room in the second story of a hotel; also what happened on the cars, as I went East. I never before realized so clearly what the bible meant by stating, "That which is done in secret, shall be revealed on the house-tops."

Had Mott himself told me that he was a fake, I should believe that he lied. He could not know what they told me, nor make my loved ones' familiar faces "out of cheese-cloth."

Last September he came to me through Mrs. E. Z. Barnett of Los Angeles, Cal., and said that his mantle should fall upon me; that where he failed I would make a success; for where he was weak, I was strong; that I would yet do a great work. After that he gave me a message through an independent slate-writing medium, Mrs. Sanford Johnson, of Los Angeles.

I went from Mrs. Johnson's to Wylie's studio, and sat for spirit pictures. I had the artist wait until my spirit friends said "ready." On the plate was shown a loved sister who "passed over" years ago, and two girls that I helped to take care of in their last sickness. Between their heads was the thin face of a woman, and two other faces—that of a man and a woman. Over my left shoulder is a mantle. One face, partly materialized, was like a preacher I once knew. Under the lower edge is the side view of a face I recognized as Mott's.

The artist knew nothing of my life, or the message I had received. The next day I sat again and eight faces were on the plate. My sister's was the only one that appeared on the first plate. She now came close to my brother.

On the following Saturday there came a test of my clairvoyance. I told the artist to let me sit until I said "ready." He put the plate in; then I told him I had the impression of waiting until I could see a silver light; he waited; I saw the light, and said "ready." Two faces came; but the most wonderful was a solid crescent of light over my head. He said he never got such a light around anyone's head before.

MARTHA M. SHAFFER. Orange, Cal.

A Medico Author.

TO THE EDITOR:

Many, doubtless, are not aware that a new and progressive move on co-operative lines, and known as the "Provident Trust Society," is the outcome of the inspired writings of Dr. August Greth, a medium who is not only a graduate of medical and surgical institutes in France, but also in California. He is honest and fearless enough to acknowledge among orthodox M.D.'s that he is a Spiritualist, and has given birth to the book which betokens the possibility of the beneficent change in conditions for those who thoroughly believe in fraternal and co-operative relations in our domestic as well as social life. This is well pointed out by Dr. Greth in his book, "The Extinction of Poverty." Dr. Greth is President of the Society under whose auspices a free public meeting is held every Wednesday evening at 305 Larkin St. It has the approbation and support of many thinking people in leading business lines, as well as fast-widening private circles. As a Spiritualist Dr. Greth is a practical example to many.
NEMO.
San Francisco, Cal.

Mediums' Directory

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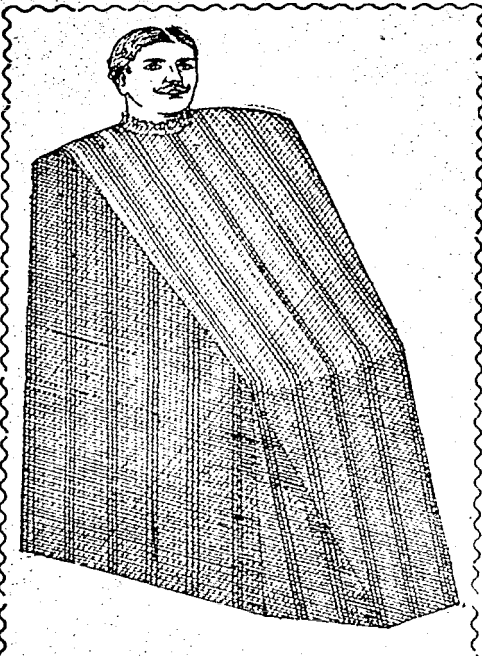
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Like the Justly Celebrated Arkansas Hot Springs, our Bath, (for pleasantly boiling out that corruption at home,) does not do one thing, it does many things.

While it throws open one door to let health, strength, and vigor enter, it opens others for poisonous secretions, blood impurities, and waste products to escape. It not only makes the blood pure and richer, builds and rejuvenates the general system; but it brings vernal strength and power to weakened and debilitated organs.

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The high character of the endorsements, which this bath has received leaves no reasonable doubt as to its extraordinary virtue. It goes without saying that reputable Physicians in all parts of the Country would not prescribe it to their patients unless they were not first satisfied of its effectiveness.

We Invite Investigation, and produce evidence which it will pay you to examine. We Place Before the Public a Bath that gives results equal to the most noted Hot Spring of the land with the great saving of time and money it costs to patronize them.

We Prove By Actual Testimonials that patients from these resorts use our Bath with success after others failed.

It produces a gradual rise in temperature. No shock is given and no vapor inhaled, which enables one to remain in Bath much longer. Is always ready and in your OWN HOME.

No danger from after exposure. No muss; little trouble and no attendant necessary. We Guarantee to Help or Entirely Cure the most stubborn case of Rheumatism, Kidney, Liver, Skin and Nervous Troubles, Piles, Insomnia, Neuralgia, Syphilis, Obesity, Eczema and Blood Disorders and DISEASES PECULIAR TO THE FEMALE SEX.

To a Lady it Means Health, Strength and Freedom from pain, and gives her the same advantages as practiced by her more favored city cousins, in the acquirement of a clear, delicate and beautiful complexion.

For you all it will pay for itself, many times over by the saving of Doctor's bills alone. It will last for a life time, and imparts a pleasure in the cleanliness, health, strength and beauty obtained by its use.

The Delicate Organism. Both Physical and Nervous, of ladies, and the wonderful functions and duties required of them, subjects them during many years of their lives, to distressing troubles, and many a weary woman drags out a miserable existence, caused by afflictions which, in many instances, are the result of ignorance or carelessness, who by proper treatment, might be living in the full enjoyment of health and strength.

The unfortunate woman with a difficulty in the pelvic region, if she once commences doctoring, in most cases haunts the physician's office until her money or her patience has given out, and as a rule she gets but temporary relief.

Ladies Who are Suffering Excruciating Pain, and feeling miserable, caused by irregularities, uterine and ovarian derangements, will be wonderfully and quickly revived by taking hot vapor baths—that remove the congestion and inflammation at once.

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All ladies know that heat and hot applications afford almost instant relief from pain when locally applied. OUR TURKISH VAPOR BATH is heat scientifically applied to the whole body—not only for the health, happiness and comfort of the mother, and daughter (at all times,) but equally beneficial to every member of the household.

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Most female diseases manifest their presence by headaches. The VAPOR BATH relieves pelvic congestion, equalizes and restores circulation and danger is averted.

We prove our claims by the testimony of hundreds of sufferers who have been cured. The Skin is Composed of Three Layers and varies in thickness. The area of the skin is about 1,700 square inches. Each square inch of the skin has about 3,500 little sweat glands. They consist of fine tubes with globe-like coils at their deeper extremity. Their mouths or openings may be seen with an ordinary magnifying glass each one of which may be likened to a little drain-tile one-fourth of an inch long, making an aggregate length on the entire surface of the body of a drain tile for draining the system of twenty-three and one-half miles in length.

We excrete refuse matter in four ways: by the Kidneys, Bowels, Lungs and Skin. The skin covers by far the larger proportionate area as an excretory function. Interfere with that to any great extent by covering the pores with an impervious covering and how quickly death results.

Theory of the Vapor Bath.—The heat of the vapor bath raises the temperature of the body, brings the blood to the extremities—opens pores of the skin and produces effusive perspiration which carries off the gummy and effete matter secreted by the glands, but deposited in such a manner as to clog them. The cleansing process is absolutely necessary to health and the prime object to be gained. If the cuticles are allowed to retain their accumulated impurities, bad results must inevitably follow. The skin being cleaned the valuable medicinal agency of the vapor is absorbed through the dilated capillaries and into the system. The other organs of the body are relieved from overwork, when each is able to perform its respective duties.

Success in Life is due More to a good physical condition than to any special aptitude.

In the race for success throw off the impediments and take advantage of the health and strength to be gained by our Home Vapor Bath treatments.

Let a cleanly person take a daily common bath for any length of time, and then take a Turkish Bath and they can then scrape the dead scales and cuticles from all portions of the body, in a similar manner to that which is found on the bottoms of neglected feet.

If this much can be said of cleanly people, (and everybody who ever took a Turkish Bath knows that it is true,) what must be the results with those who rarely ever bathe at all? Is it any wonder that outraged nature so often seeks relief by expelling a portion of the poisonous matter from the system in the form of boils, carbuncles, etc. on those portions of the body which are more cleanly, and thus offer the least resistance?

The ordinary bath simply washes the outer surface of the skin, while the hot air and Vapor Bath literally washes the blood of its impurities in the following manner.

The Patient Drinks Pure Water. It is absorbed by the system, passes into and mingles with the blood, by which it is carried to the capillary net work of the skin, and by the use of the Hot Air and Vapor Baths is poured upon the surface of the body through the pores in the form of perspiration—not pure, as when taken into the system, but mingled and loaded with the humors and impurities of the blood. Thus we purify, vitilize and enrich the blood, open the clogged pores of the skin, and with this solid, correct foundation the dormant energies are renewed, new life instilled into every organ of the body, the circulation is equalized. Renew the liver, strengthen the Kidneys and Nerve Centers, sooth the nervous system, causing good, sound sleep; restore the natural digestion, creating a good appetite. toning, invigorating and strengthening the entire body, producing good health by the most natural methods.

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Ladies in Their Determination to give the face a more attractive appearance, discard nature's laws, and cover the face with powders, creams, lotions and injurious cosmetics which in time will destroy the fairest complexion ever seen; for they close the pores and deaden the cuticle in the skin.

Our Hot Vapor Bath Treatment at Home causes the impurities or the blood and poisonous matter in the system to be washed out by perspiration through the pores of the entire body in place of the face alone. Hot Vapor Baths for their beautifying powers have become famous. They are known and guaranteed to be the only safe and sure remedy to remove wrinkles, eruptions, pimples, etc., and to change an oily or sallow complexion into a healthy, rosy tint, so much to be admired in either sex.

The Marvelous Improvement will surprise and delight you, for the skin will become as nature intended, soft, smooth, clear, white, free from every blotch or blemish.

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As harmless as dew, so simple a child can use it, and the results are sure and certain. It cannot fail.

In taking regular Turkish Baths you breathe the the hot air into the lungs, which is very injurious to many people. Did you ever think, while in a hot room taking your Turkish bath, that possibly the last person before you might have been thoroughly diseased, and that you were sitting in silent bliss, breathing into your system millions of particles of effete matter and deadly germs that had been eliminated by others? With this Cabinet you breathe fresh, pure air that cannot injure the lungs.

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Local News Summary.

Edited by M. S. NORTON.

Progressive Spiritualists.—The service of song, as usual, preceded the lecture, in Occidental Hall last Sunday evening. Mrs. R. Shepard Lillie spoke on "Other-World Theories," as suggested by Rev. Minot J. Savage. There was an unusually good attendance and they were treated to an unusually good lecture. The people certainly do not know what they are missing when they stay away from these meetings.

The Hermetic Brotherhood, whose place of meeting is at 856 Hayes St., on Tuesday evening, June 6, opened with a song by Mrs. Virginia Weld, "Mottoes on the Wall," followed with a very interesting paper by Mr. E. R. Rockwood on "The Origin and Destiny of the Soul." Written questions on the paper, and on the philosophy of life, followed. These meetings are in the line of progress, and deal with practical questions, which have a tendency toward a solution of the problems of life. All are welcome.

Mrs. Logan's Meeting.—Invocation and address upon heredity by Mrs. Logan; Dr. G. W. Carpenter spoke on the subject, "Whatsoever a man soweth that shall he reap." Walter Hyde, Mrs. Bruce, Mr. Mex, Mr. McNorton, Mr. Welcker, and Mr. Meekin, each contributed their thought to the edification of those present. The words of Mr. Alfred Goff on retribution and justification, were worthy of special mention. Music by Mrs. Miller and Mr. McNorton, Mr. Heiss and Mr. Keller. These meetings are held at 305 Larkin St., every Sunday from 1 to 4. All are welcome.

Medium's Protective Association.—After this week, the meetings being held by this Society in Occidental Hall, on Tuesday evening of each week, will be changed to Wednesday at 8 p. m. in the same hall. This Society has over 20 public mediums on its membership roll, and expects to make a fine showing at the coming State Convention. "Go thou and do likewise."

Universal Spiritual Association.—"Self Reliance" was the subject for discussion last Sunday at 20 Eddy St., beginning at 12 o'clock. The selection of these questions pertaining to consciousness has proven very discouraging to those who love to dwell eternally upon the "bread and butter question." The vibrations of mind have been changed and those who recognize the supremacy of mind in dealing with the affairs of life have gradually taken their place. Next Sunday the question will be, "Is Conscience a Matter of Education? Let us have your thought on the subject."

Vapor Baths open the pores of the body and cure eruptions and pimples, which are the result of impure blood. A dollar turkish bath can be taken at home at a cost of five cents. See advertisement on the 7th page.

House Warming.

Mr. and Mrs. J. T. and R. S. Lillie, having recently moved to their new home at 301 Polk St., the members of the Ladies' Spiritual Aid Society conceived the idea that the house needed warming. So instead of holding their usual reception at headquarters, nearly a hundred members and friends assembled at the Lillie residence, and proceeded to make things lively for the inhabitants. Mrs. B. F. Small, President of the Society, spoke words of congratulation to the host and hostess, followed by Mr. Wm. Rider, and Mr. A. K. Kipp. Mr. and Mrs. Lillie responded, extending a hearty welcome to all. Dr. Cora A. Morse spoke of the meaning of the word Home. There was vocal music by Miss Alice E. Severance, Mr. J. T. Lillie and Mr. E. C. Howe. A quartette consisting of Mr. and Mrs. Lillie, Col. Morse and Miss Severance, sang negro melodies, to the accompaniment of Mrs. Sadie Cooke. Miss Severance sang, "The Letter that made Her Mine," and for encore rendered "The Bridge," and Mrs. L. S. Drew recited, "The Miller of D." The company then adjourned to the banquet hall and did full justice to the excellent repast spread for their refreshment. The event was a social success attesting the popularity of the Ladies' Aid, and their love for the host and hostess, who are honored members. The following is a list of those present:

Mr. and Mrs. J. T. Lillie	Mrs. W. Wild
Mr. and Mrs. B. F. Small	Mrs. C. M. Phelps
Mr. and Mrs. A. Smith	Mrs. Laura Blake
Mr. and Mrs. J. V. Hunter	Mrs. L. Jollie
Mr. and Mrs. Thos. Eager	Mrs. Sadie Kingsley
Mr. and Mrs. W. G. Hall	Mrs. Dr. Temple
Mr. and Mrs. Dr. Janney	Mrs. A. L. Wells
Mr. and Mrs. Orr	Mrs. J. C. Derzan, Berkeley
Mr. and Mrs. Geo. I. Drew	Mrs. A. M. Robinson, Berkeley
Mr. and Mrs. Eben Morse	Mrs. M. O. Severance
Mrs. J. J. Whitney	Mrs. S. Christ, of Oakland
Mrs. C. H. Wadsworth	Mrs. A. L. Miller
Mrs. E. M. Stewart	Mrs. M. T. Howard
Mrs. Hitchcock	Miss Alice E. Severance
Mrs. Dr. Treadwell	Miss Alice Hitchcock
Mrs. C. Wilbur	Miss Bessie Jollie
Mrs. S. Johnson, Los Angeles	Miss Della Shall
Mrs. W. E. Nevill	Miss Lillian Baer
Mrs. Van Hasbrouker	Mr. Wm. Rider
Mrs. Alice Briggs	Mr. A. K. Kipp
Mrs. M. A. Mayo	Mr. E. C. Howe
Mrs. E. Foley	Mr. Dell Daggart
Mrs. Le Clair	Mr. W. T. Jones
Mrs. E. L. Sloper	Mr. Geo. Reid
Mrs. Sadie Cooke	Mr. Cook
Mrs. H. R. Burnell	Mr. Frank McCann
Minneapolis, Minn.	Mr. J. T. Roberts
	Mr. M. S. Norton

Home of Truth.—Last Sunday morning the chapel at 1231 Pine St., was filled with students to listen to Mrs. Kemp, speak upon "Preparation for the Ministry of Truth." The speaker referred to the first year of the ministry of Jesus, as a guide and encouragement to beginners. In the evening the leader's platform was occupied by Mrs. Heacock, who spoke of "True Worship." Mrs. Heacock is giving the course of lessons on "Practical Christianity," at The Home of Truth, 1231 Pine St., every Tuesday and Thursday evening, and is achieving quite a success as a teacher and healer. All are welcome.

Transition.—Hon. Timothy Guy Phelps, Chairman of the Board of Regents of the University of California, on May 30, while walking on the road near his home in San Carlos, Cal., was knocked down by two bicyclists on a tandem and rendered insensible. Though no bones were broken, he was severely bruised. Owing to his advanced age he could not withstand the shock and passed to spirit life last Sunday at 11 a.m.

Mr. Phelps was a man of fine character and intellect and was a firm Spiritualist. He had considerable wealth and was very charitable. He was 75 years of age. His wife is prostrated by the cruel accident. The funeral is set for Wednesday. The body will be temporarily placed in a vault at Cypress Lawn Cemetery—the funeral being in charge of the Odd Fellows, of which order he was an honored member.

The Numbers on Market street are terribly mixed up, causing much confusion and annoyance. New numbers to correspond with the opposite side of the street were put up by order of the Board of Supervisors. Then that order was rescinded, and the old numbers reinstated. Some changed the numbers back, but others took no notice of the matter. The result is that it is very difficult to find any store by the numbers. The number of our store is, and has been for years, 1429, between Tenth and Eleventh streets. The new but discarded number for the same store being 1765. The Supervisors should see that consecutive numbers are maintained, and that all incorrect numbers are removed.

Have you "Common Sense?"—If not, send at once for a free copy of this liberal-minded advocate of advanced thought. Brings health and success. Address Common Sense, P. J. 55 State St., Chicago, Ill.

The *Arena*, Copley Square, Boston, Mass., offers one thousand dollars to young people under 21 years of age, for the largest club of yearly subscribers. Send to the *Arena* for particulars.

Of Interest to You.—A beautifully-bound and nicely-printed book, entitled "Lessons on the Philosophy of Life," by Miss Lucie G. Beckham, is now on sale at this office. This is the most complete and exhaustive treatise on the "new thought," that is spreading like wild-fire over the world, that has ever been presented to the reading public. This book is only about a week old. The first edition is very small; and if you want one for your library, or for your friend, secure one at once. The price is one dollar, at the Occult Book Store 1429 Market St.

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T. G. NEWMAN,
EDITOR.

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BORDERLAND

DEPARTMENT.

Spirits and the Courts.

RECOVERY OF AN ESTATE BY FACTS
GIVEN BY A SPIRIT.

For the first time in the history of Spiritualism, testimony from the spirit world may figure in the courts of justice. Revelations made to A. E. Babcock, the broker, by his spirit friend, Amelia, may result in the recovery of an estate left by Harry Lester, before his death, in 1897, treasurer of Hopkins' Grand Opera House.

Mr. Babcock has for several years, according to his own account, been in communication with the spirit of Amelia Bauer. After the first story appeared research was made, and it was found that such a person did exist at one time, and that she was born in Boston in 1851. She died when but five years old, and it is impossible that Mr. Babcock knew her.

Notwithstanding this, and the great faith which the broker and his wife have in this spirit, he is frequently chaffed about his friend from the spirit world. Many of his friends joke with him about it, and it was one of these jokes which led to the information which may assist in the recovery of part of Lester's estate.

Among the friends of Mr. and Mrs. Babcock are Mr. Frederick Bock and his wife, who is better known by her stage name of Jessaline Rodgers. On the evening of March 25, Mr. Babcock and his wife called on their actor friends, and, during the conversation, the subject of Spiritualism came up. Mr. Babcock explains it as he understands it, and, while neither Mr. Bock nor his wife made fun of the broker's belief, they were inclined to treat the matter lightly.

After a time it was suggested that the party adjourn to the rooms of Mr. and Mrs. Babcock, which are directly across the street from the hotel where the actors stop. When the street was reached Mr. Bock said he thought he would invite a few spirits to go with him, as Mr. Babcock had said spirits went about the streets as they did in real life, save that they were invisible and would respond to an invitation or a request as when inhabiting their bodies.

More in fun than anything else, as both Mr. and Mrs. Bock are inclined to be doubters, they walked around the block, all the time asking their invisible friends to join them. Then they proceeded across the street to the rooms of Mr. Babcock, where, after a time, Mr. Babcock consented to call his spirit friend, Amelia. She responded,

and when Mr. Babcock asked if any friends of the actors were present, she answered "Yes."

This, please bear in mind, is the sober declaration of Mr. Babcock.

She asked the spirit his name, and he said he was Harry Lester. Both Mr. Bock and his wife knew Harry Lester in life. He was the treasurer of the Grand Opera House for several seasons previous to 1897, during which time both Mr. Bock and Jessaline Rodgers were members of Hopkins' Stock Company.

"What are you doing here?" asked Mrs. Bock.

"I came to see my friends," was the reply.

"Who have you seen?"

"No one, except you and your

was in Buffalo she learned that, although the treasurer was supposed at the time of his death to have considerable money, his family had received practically nothing, nor had they ever obtained several fine diamonds which he wore in life. Mrs. Bock asked about this.

"They were stolen from me," said the spirit. "My money was borrowed. I lent (mentioning a man who was known to Mr. and Mrs. Bock) \$1,000. He was in trouble and I let him have the money in ten installments. He never paid me. I want you to get the money and sent it to Buffalo."

Mrs. Bock knew the man whose name the spirit gave was indebted to the treasurer, as he had admitted

friends of the family, but none known to those present.

Lester's spirit said he did not know Mr. and Mrs. Bock were in St. Louis, as he had been to the Grand Opera House and found they were not there, until he happened to look into the hotel cafe that morning and saw them and had been with them all day.

Shortly after this Mr. Babcock's friend, Amelia, grew tired and went away and the communication was brought to an end.

When Mr. Bock was asked about the spirit's visit he said it was most wonderful. He said he didn't know whether the demonstrations were caused by spirit, mental or physical force, but they certainly had caused him to ponder on the matter. He said the revelations made by Lester's spirit were not the first he had had. He said that a short time ago he had a case in court in Memphis and that before he and his wife went to that city to attend the trial Mr. Babcock's friend, Amelia, told them not only the outcome of the suit, but what the defense would be and how it would be built up. Mr. Bock intimated he used this information and that it was partially responsible for his success in obtaining judgment.

Perhaps one of the best tests ever made by Mr. Babcock was with a clerk in the hotel where he is stopping. The young man, whose name was Langtry, was present one day when Mr. Babcock's spirit friend came. Amelia said there were two other spirits there, friends of Langtry. Amelia said their name was Cavanaugh. The clerk said he never knew anyone of that name. Then the spirit told him that was his own name, and the spirits present were his mother and his sister. Amelia went on to tell how when the boy was three years old he had been left an orphan and sent to a children's home, from which place he had been adopted by the people who brought him up as their own son, under the name of Langtry.

This so impressed the clerk that he wrote to his supposed parents and asked them about it. They were then in California, but they answered that the story was true and begged to be forgiven for not telling him before that he was not their own child.

In another case a woman asked for help. She told Mr. Babcock she was in trouble. Her husband had never kept any books, and when he died she was unable to find all his estate. After several sittings Mr. Babcock was able to find the husband's spirit, through Amelia, and was told that he had traded off a quantity of mining stock he had owned to a Frisco man for a cattle ranch. The widow investigated, and she recovered the property, as well as \$500, which was the balance due her husband at the time of his death.—*St. Louis Republic*.



HON. TIMOTHY GUY PHELPS,

[See page 5.]

husband. I understand Gus Weinburg is still in town, though, and I would like to see him. I wish you would have him meet me here next Sunday morning."

Several other matters were then discussed. Mrs. Bock asked the spirit if he knew she and Florence Modena, another member of the old company, had visited Buffalo a few months ago and placed some flowers on his grave.

"No; when was it?"

"Last June," said Mrs. Bock.

"I haven't been near the cemetery since then; I did not know you did it, but I thank you," said the spirit, still talking through Mr. Babcock's friend, Amelia.

It appears that while Mrs. Bock

it to her, but she never knew to what extent, nor did she know under what circumstances the money was obtained. She had determined to find him and obtain the payment of the debt for the benefit of Lester's family. With this object in view she had already written to a mutual friend for his address.

The spirit was asked if he had met any of his actor friends since he entered the spirit world. He said he had not. He said his wife had been with him (Mrs. Lester had died before her husband), and he had seen a few actors whom he had not known personally in life, among them Booth and McCullough. He and his wife had also met some

Mental Telegraphy, or—What?

In some interesting conversations had by me with the poet-preacher Pierpont during his lecturing visit to Rockford, Ill., already described in these columns, he gave me a pleasant and somewhat humorous account of an incident in his own experience closely related to some of our recent discussions in regard to things spiritual and occult.

Mr. Pierpont was then in charge as minister of the Unitarian Church of Medford, Mass. But during week days he was at liberty to pursue his work as a popular public lecturer. In one of his excursions of this kind—mostly through the State of New York—he found that his closing lecture of the week did not get him quite near enough to his pulpit duties on Sunday to enable him to comfortably reach them in time. But having a genial and friendly brother minister in Troy, N. Y., he bethought him to try to make an exchange with him to remove the difficulty. So, late in the evening, he sent a playful, rhyming request for an exchange—depending upon getting a reply early in the morning by telegraph.

While laying awake during the night there came to him very distinctly what he felt to be the exact words of the reply. It was with no ordinary curiosity that he opened the telegraph envelope in the morning, and there he found it in the exact words that came to him in the night, notwithstanding their strange peculiarity. They were: "Ho, ho, sir! I'll go, sir!"

It was the decided opinion of Mr. Pierpont (in which I think all honest and experienced investigators must agree) that no other rational explanation can be made of cases like this, but that of mental telegraphy or of positive spirit postal intervention.

HERMAN SNOW.

Prophetic Symbols.

About midnight, June 6th 1899, I had a vision of a white flag high up in the air. It was about three feet square; and seemed almost transparent, swaying and waving, and slowly descending to the earth. There seemed to be writing on the flag, but it was too dim to read. As it descended I heard voices by my side singing, and I was singing with them, a song of my youth—"O that's the Rose for me." Then I awoke and knew that I had a message from the spirit world.

I interpret this vision to mean, that the war is over in the Philippine Islands, or soon will be, and our country and people are at peace with all the world.

On February 14, just before the Filipinos attacked Manila, I had a vision in the normal condition. In the air was a fiery-red man, with fierce looking black eyes. Soon after in the abnormal condition I saw quite a number of gigantic men, seemingly 20 feet high. They moved westward in the air.

About three weeks before the war with Spain broke out, in April 1898, I had an enrapturing vision of Lady Martha Washington. I was walking in a lovely semi-tropical forest; and suddenly, a few feet before me she appeared in indescribable beauty. She looked 15 years younger than I had ever seen her in any painting or wax figure. I was awe-struck with veneration and admiration, and for a few seconds only I gazed upon the lovely, entrancing vision, wondering if she were alive, or if it was a marvellous statue.

Then I came to the normal condition. I had been in a light-trance condition. It was in the morning, long after daylight. I felt impressed that it was a prophetic vision, but could not interpret it. A few months later I knew that it foretold the glory, renown, honor and fame which would come to our country as a result of the then-coming conflict. Anent the Philippine question; some people in the East and elsewhere are building to themselves a monument of shame, which in a few years from now they will seriously regret having erected.

Crown King, Arizona.

B. F. FRENCH.

John Morley once said to the priests: "We shall not attack you; we shall explain you." So the humbugs of politics and religion should be dealt with. As some other great man has said, the vital questions of State and church must be thought out, not fought out.—*Omaha Beacon.*

THE OPEN COURT.

SUMMER NIGHT'S DREAM.

Stars are singing in the purple deep;
Dancing leaves are sound asleep;
Tired as a child with work and play,
The earth is dozing the night away.
Softly tucked under clouds of white,
Glimmering o'er with moonlight bright,
Curtains fringed with diamond dew,
The old Earth sleeps the whole night through—
Sleeps and dreams, as the shadows fall,
Of morning's splendor that shall awake us all.

BERTHA J. FRENCH.

Life and Death.

The leading religions of the world give only traditional or historic testimony—unproven testimony—of a life hereafter, and do not allow their adherents to doubt their respective records, for otherwise they are regarded as unfaithful. Death has no terrors for those who know of a future life, and Spiritualists know it positively, and, in fact, are the only ones that prove it. The spiritual perceptions we have to-day are those which millions might covet, but still, will not seek. In the hour of individual bereavement, what would we do if we did not have this light from the spirit world?

The Materialist believes that death ends all; that his loved ones are folded away in the shadow of the senses. He is justified in despair; he may go insane, for what can be a compensation if memory, love and hope can die when the body dies? There are others who believe in a future life, but who pause with still greater horror upon the verge of the unknown sea that leads into perdition, believing their loved ones may be swallowed up from their sight, condemned to future irretrievable misery and anguish. Well may they despair or be insane on the verge of the grave.

This terrible thought is being outgrown, and with the greater rise of human intellect to the higher level of human charity and kindness, the world is beginning to feel that the future life, as well as the earthly life, may be a state of probation, and that any one who has gained knowledge here may gain it more abundantly in the land of the hereafter. With the light that is gradually encroaching upon the night that intervenes between man and heaven, the future grows more fair, and the earth seems a better place since it is known that Satan does not rule it utterly. It is the knowledge of truth that sets us free from the fear of death, the shadow of human terrors.

The lives of many people have been made most gloomy because of what the monster death is supposed to be; but they are learning fast that it is not a curse, not sent as a punishment from a revengeful God, but rather a blessing really and a natural process of life. We have found that life is more than a mere "journey to the tomb," and that probation ends not with the grave. We are learning that death is an opening of the gate to endless existence, where no vindictive God sits enthroned to receive church saints for heaven and send "the world's people" to hell, but rather where the race for everlasting progress opens up to all.

There is a natural, instinctive shrinking from death, a clinging to life, provided by infinite wisdom, which some have misconstrued and called a fear of death; which is incorrect. To illustrate: An apple is growing and maturing; the stem is green; the sap and moisture going into the fruit, and though the winds may blow, the apple clings to the bough, because it is not ripe. Day after day it keeps its place through all the storms and sunshine, and at last the apple is beautiful to see, rosy or golden, and the seeds are brown and ripe in the heart of the core. On some peaceful day at the end of summer or in the early days of autumn, when not a breath of air is blowing and the waters are not rippled even, the apple drops with its own weight. Why did it drop? Because it was ripe; because its time had come for a change.

It is by nature's law, not through fear, that we cling to the bough of life; willing to stay until our lessons are learned, until we have our education and this life is full and complete. The process of growth and disintegration goes on in a natural way till, like the ripe apple that

falls from the tree, the separation is perfectly easy and painless.

It is all right for every one to cling to life, avoid evils, dangers and causes of death, live in the physical body as long as we can, and then when death approaches inevitably or in the natural way we are prepared to meet it calmly, without fear or dread of the change. Spiritualists do not fear death when they remember that this life is an education to them; when they have fulfilled their mission; have clung to the branch of the tree of life, as the apple does until at last it is matured, they fear not the change.

This is a beautiful world to those who make it so, yet it is not the best there is. Life is worth living, and it is not a "fleeting show." Death is a victory over pain and turmoil to those who have no fears and regrets at the close of earthly life.

We cannot cure death, literally, but we can cure the fear of it—rob it of its stings and terrors by proving that it is a change of state—that persons are more alive after the change than before, and happier, better off—that it is not a change to be dreaded, but rather to be desired. We may revel over our panacea for death, for it is the grandest discovery in the world's history and will shed imperishable lustre upon the persons who brought it into prominence. The affliction of bereavement requires such a panacea, for the loss of friends or dear relations is a blow that almost breaks the hearts of those whom it affects.

Our remedy cures entirely. It teaches and proves that the grave does not contain all that we loved best—that the tomb does not blot out all the hopes and aspirations of our race—that "the dead are gone but not forever"—that they can and do return to earth, and that we can communicate with them. When these things are proven beyond a reasonable doubt, our grief is turned to gladness, our sorrow is healed. The doors of the spiritual world are opened wide and from the many mansions come the loved ones with kindly messages and friendly greetings. The severed ties are joined again; old friendships are renewed; the new life is revealed; unto us is restored the loved and lost of other years.

Life is like a chrysalis and death the resurrection or cocoon through which we soar aloft in freedom.

"Oh, what is death? 'Tis fleeting breath;
A simple, but blessed change;
'Tis rending a chain that the soul may gain
A higher and broader range.

"O then do not weep, as the loved ones sleep,
When the rose on the cheek grows pale;
Their forms of light, concealed from sight,
Are only behind the veil."

Summerland, Cal.

A. H. NICHOLAS.

Don't touch their Fetich.

When it becomes possible to have an orderly game of disorders, we may hope to see an orderly game of football; one where all human rights are not sacrificed to the *fetich* of the athlete worshippers of the ball. It has come to this in Chicago:

Horace Passmore, walking by a football game, carelessly kicks the ball; he is set upon by the crowd for touching their *idol*, when his brother and father come to his rescue, and the police finally save him from the mob—but William is arrested for shooting in his brother's defense.

I can think of no act that Horace could have done, fraught with greater danger to his person, unless, perhaps, it would be to touch the image of Joss, when the Chinese are assembled, with firecracker and drum, to muster the devil out of service.

J. MARION GALE.

"The New South."

In a sleepy little village in Western Tennessee, where the new thought in any of its phases had not made its appearance, a Northern man lay dead. His call to the beyond had been sudden, overcome with the heat of a June day, nature's laws ignored, the penalty paid and the result, a stalwart strong man in the full vigor of health had given up his physical life. Hearing of it and being from the North, and a friend of the wife, I hurried to the house of mourning, hoping the report might be false. The house was full of men, women and children—"natives," we call them.

To a sensitive the atmosphere of the place

was very depressing, and the first thought was to get the wife out of it into the clear, fresh air. That done, an examination of the man was made to see if any signs of life existed; but none was found. No one present would touch him as they seemed to have a horror of death and they watched me with seemingly intense fascination and open-eyed wonder while I felt pulse and heart hoping to find a sign of life; finally noticing that the hands were growing stiff and cold, I tried to straighten him, but being a small woman and he a large man I found it beyond my strength.

"Will some one please help me?" They all drew back, then I stepped to the door and called across the street to some loungers, "Gentlemen, you are needed here." Several came, and by giving directions, almost commanding, they at last had the "dead corpse" laid straight; then began the questions, "Be you a relation?" "Ben't you the widder's sister?" "Didn't he know nothin' afore he died?" "How does his widder take it?" "Where she agoin' to when he's buried?"

Suddenly the black-coated "parson" appeared in the door with a severely clerical bow. He said: "Ah, he's gone; did you use a shockin' machine on his heart?" I had heard of the "New South," but concluded this was the "Old, old South." While waiting for a friend I took an inventory of the crowd. They reminded me more of the fabled Harpies than human beings. How they did gloat over this sensation! Poor people, nothing new to see or hear and no idea of the grand power of thought which lay dormant in all of them. Three women sat on a small trunk, all had snuff sticks in their mouths. Another sat and spit, spit, behind the door, her mouth full of tobacco, and the principal lesson they drew from this death was "the wa'nin' of the dangah of wukin' in hot weatha."

One tall, gaunt woman dressed in greasy black, with head covered with a heavy mass of uncombed gray hair (I thought of the reputed appearance of the Witch of Endor) remarked, "I tole my chillun this mornin' that it were dangerous to wuk after eight in the mornin'," and they rolled that sweet morsel around and around, "a wa'nin' not to wuk." As I looked at them the thought came to me, are we brothers and sister, is it possible to awaken any thought, or are you happier and more contented than if your brain powers were developed, and I thought what a mental upheaval it would require to arouse any thought more than enough to procure the hog and corn bread which are the principle articles of diet summer and winter.

There are no facilities here for keeping the body after the spirit has flown, and so they are put under ground in what seems to one, not accustomed to it, as unseemly haste. This death occurred at 4 p. m., and by next morning all that was earthly of our friend would have to be returned to Mother Nature. Although the wife was an avowed Free Thinker, and advanced along the lines of Mental Science and Occultism, she felt it better to have our black-coated parson conduct the services. We listened to the discourse that savored of utter dependence and slavery of the olden time. No lesson taught the ignorant listeners except "Prepare for death; do your duty by working for the church, and believe on Jesus and you will be saved."

He took occasion to remark on the futility of any spiritual thought, the great danger to our souls if we allowed any thought except that approved by the church and bible (his interpretation of it) to take possession of us, and he gave us to understand of the perfect knowledge he had of his salvation. Two doleful hymns were sung and the services closed.

But a friend of the family, a firm Spiritualist, stepped forward and spoke of the hope, the joyous hope of the Beyond; of meeting the dear ones there; that we did not lay our life down here, but carried it along, making it as grand and noble as we wished it to be; that life's lessons were but begun for our friends and not ended. It was soul-stirring, and from the expression on the faces of most of those present, some seed was sown on good ground. My soul had been stirred within me and I could not leave our friend there with those doleful hymns as a parting sound.

Feeling that he was present and could hear and understand, I sang, "In the Sweet Bye and Bye," and oh, the consolation in those words—"We shall meet on that beautiful shore." One by one the bystanders joined in, and when we left I felt that they surely could realize that "it

was not all of death to die," but how to awaken the knowledge that it is not "all of life to live," is a question that a wiser one than I will have to answer.

The economic reformers of all schools think they have the right end of the string in this terrible mart and the result is that here and there are colonies, Socialistic, Communistic, starting up like mushrooms, and some of them die almost as quickly. Theosophists, Mental Scientists, Spiritualists, all have their remedy. But place any of them here where dense ignorance of all things, except the established rules of law, government and orthodoxy is the universal rule and it would puzzle them to give a remedy. Education and evolution will eventually solve the problem, but will it prove of any use to those who are now wrapped in the hard shell of black ignorance.

"Once read thy own breast right,
And thou hast done with fears;
Man gets no other light,
Search he a thousand years.
Sink in thyself! there ask
What ails thee—at that shrine."

NELLIE M. JERAULD.

Justice.

When each thought is formed, it represents a vast amount of strength, for it gathers, in its stages of advancement, particles of elements, the same as the human form, and the life that actuates the activity of the form, gathers nutriment. Each thought represents strength; each line written represents thought and in accordance with its depth it represents the acumen of its originator. So much thought represents reason, reason represents justice, and justice represents right and wrong.

We do not all get the same idea of justice, for we do not all think alike. When there is a hidden feeling of envy, jealousy or hatred, because some other one person has been favored more than we, there is no thought to create reason, for reason would create justice and justice would do away with all envy, hatred or jealousy.

If we have these elements hidden away like wasps, stinging our souls from time to time with their cruel thoughts, let us know ourselves, not as thinkers, sowers or reapers in the broadened sense of the word, but as very ignorant mortals indeed; so ignorant that we have no sense of justice in its true sense, and therefore cannot judge of what it is comprised. Justice is a rare gem that does not scintillate in the crown of humanities' worth, very often, but will be found stored away awaiting for thought to bud into life and gather elements for its growth.

Live not as you would like to have others live, for others can not live your life; but live that others may know you for what you are. Do not think that you know yourself, and decide that there is all-good there, for there is often some little corner wherein lurks the evil selfhood.

Do not think that denying the fact of nature existing strongly in you, creates a virtue or purity, for virtue and purity are the streams from the fountain head, truth. Truth is a part of justice. Nature is all, and the desires created from a fostering of certain conditions and elements that have become hereditary, are still a part of nature intensified and not subjugated.

When these elements are controlled by knowing yourself well and admitting truth, you then have no cause for denial, for you then realize the source of all virtue. There is no change, but what in nature existed before, is inevitable, and was a part of the law that governs our earth. Every great crisis in the material world is a part of that law working out in its evolution. We are an element in the strengthening of justice, whether we will or not. If we ourselves work in unison with that law, its force can operate more fully through us; but if we hinder its workings by our obstinacy, it simply finds another source through which to work.

The law of man originated from a source of justice but has become distorted in many ways by brains that could not be reached by affinity, but its originator was justice. As a proof that there exists an all-powerful, unseen but felt justice, similar in name but more perfect in power, it is a Symbol. The more we know, the less we boast; the more we realize the broad area of justice, the more we realize that our comprehensive faculties are limited; and the less we will undertake to judge other people, or the law of justice working through other people.

There are many other laws relating themselves to this one great all-governing power. Criticism is a governing power and needs much discussion as its bounds are limited.

STELLA B.

Spiritualism.

"You don't know what plague has fallen on the practitioners of theology? I will tell you then. It is Spiritualism. Whilst some are crying out against it as a delusion of the devil, and some are laughing at it as an hysteric folly, and some are getting angry with it as a mere trick of interested or mischievous persons, Spiritualism is quietly undermining the traditional ideas of the future state which have been, and are still, accepted—not merely to those who believe in it, but in the general sentiment of the community—to a larger extent than most people seem to be aware of. * * *

"The Spiritualists have some pretty strong instincts to pry over, which, no doubt, have been roughly handled by theologians at different times. And the Nemesis of the pulpit comes in a shape little thought of, beginning with the snap of a toe joint and ending with such a crack of old beliefs that the roar of it is heard in all the ministers' studies of Christendom! Sir, you cannot have people of cultivation, of pure character, sensible enough in most things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other life."—OLIVER WENDELL HOLMES.

A WARNING DREAM.—At Swadlincote, a little town in Derby, where recently the National Federation Missioner conducted successful meetings, there has lately been a serious pit accident, and a dream is recorded which undoubtedly saved a collier from a very serious accident, if not from death: Early in the night he had a strange dream, and woke his wife. In his vision he had been standing at the pit bottom by a wagon; he perceived something indefinable coming, and shouted to his comrades "Ay up, lads." That woke him, and he told her how nervous it made him feel. She did not take very much notice, as he suffered from that sort of thing, but when she was getting up he said: "I shan't go to work, I don't feel right; I have not got over that queer sensation." He did not go. He always likes to go down with the first batch, because his eyesight is rather bad, so that when he gets to the pit bottom he can have a few minutes to get accustomed to the darkness. Had he gone he would have been one of the ten men who were thrown to the bottom.—*Two Worlds.*

GOOD BUSINESS ADVICE.—If you wish to make money, let the business of everybody else alone, and attend to your own; buy not what you do not want; use every hour to advantage, and study to make even leisure hours useful; think twice before you throw away a dollar, remember you will have another to make for it; find delight in looking after your business, and so your business will not be neglected in looking after recreation; buy low; sell fair, and take care of the profits; look over your books regularly, and if you find an error, trace it out; should a stroke of misfortune come upon you in trade, retrench, work harder; "but never fly the track," confront difficulties with unflinching perseverance, and they will disappear at last; though you should even fail in the struggle, you will be honored; but shrink from the task, and you will be despised. Pay debts promptly, and so exact your dues; keep your word.

It is a fact that at present the Anglo-Saxon nations are foremost in matters of religious life as well as in those of science and of commerce, whilst the Latin races are growing weak in their sense of religion as well as in their political influence. However long you may ponder over the causes of this moral decay of the Catholic nations, you will never find any other cause but this—the habit of treating external ceremonies as the main element in religion. We have come to put superstition in the place of conviction and to make Christianity a mere mechanical ritual. But a religion which is a mere parade drill is unworthy both of the worshippers and of the God they worship.—*Le Peuple Francais (a Paris Catholic Journal).*

The Religio-Philosophical Journal,

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THOMAS G. NEWMAN, Editor,

Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., JUNE 22, 1899.

It is a great thing to have confidence in your own judgment, and at the same time to feel kindly towards those who with sincerity reach different conclusions. The dogmatist cannot allow another to think. He alone has the right to say what is right and what is wrong. He has not yet learned that others have rights which he should be bound to respect; in fact he has a great deal to learn before he reaches to the majestic height of real manhood.

Mrs. M. E. Cadwallader, who has had an attack of inflammatory rheumatism has so far recovered as to take an ocean voyage. On May 31, she left Philadelphia for Europe, accompanied by Mr. B. B. Hill and Mr. and Mrs. Cutler. The JOURNAL wishes them all *bon voyage*, and safe return.

The attempt to establish Sunday papers in London failed of success. The pulpit denounced them, the express companies refused to distribute them, and the great conservative British public, in mass-meeting assembled, vehemently declared that such things should not be. The reason for all this hue and cry is quite unintelligible to people in this country, where the Sunday paper is regarded as one of the necessities of life.

Wood is largely used in making paper for the dailies in large cities. A single edition of 150,000 copies of the *Philadelphia Record* (12 pages) requires 67 cords of wood. All the cheap papers contain a large quantity of wood.

The Peace Congress we hope will do much good in improving the relations existing between the great nations, for the personal acquaintance of so many leading minds must lead to a better understanding. We think that an agreement will very likely be reached to settle by arbitration the petty differences that may arise between nations. The rights of neutrals and non-combatants will be recognized, and many of the old features of warfare will pass away—much to the satisfaction of all right minded people. There is a report, however, that the Czar of Russia is much disappointed at the prospect of the Congress not accomplishing what he had confidently hoped for, as a result of its assembling. If nothing more, it will be a step in the right direction, anyway.

Dr. J. V. Mansfield, who was known in years gone by, as the "Spirit Postmaster," passed to the higher life on June 3, being over 80 years old, at Ipswich, Mass. He had a world-wide reputation as a medium, and several years ago retired and quietly spent his declining years at home until his transition.

Mental Science.

This phase of mentality would be more properly called Spiritual Science. While there is nothing Christian or Pagan about science, it may be called spiritual, for spirits have much to do with it and its development, and particularly about mental evolution or the growth or expansion of the mental faculties in mankind. The San Francisco *Bulletin* usually makes light of such subjects, but in last Monday's issue we find the following very fair article, and copy it to show that even the mentality of some newspaper editors will sometimes grow, develop or expand, so as to recognize truth which may be in opposition to commonly-received notions. It says:

A contemporary says, in discussing Christian Science methods: "It has long been known from observation that the mind can drive away disease; that a person can be well if he wills to be well, or that he can be sick if he so trains his mind to bring on the sickness. Herein is a fact that sometime may afford a common hypothesis from which investigators may discover laws that will indorse the theoretical methods of the Christian Scientists."

The assertion that a person can be well if he wills to be, is only partially true. Much depends upon the nature of the disease the will is to combat. Disorders of the system arising from the nerves may yield to the will-power, aided by conditions conducive to health. In all cases of imaginary complaints, not infrequently the result of reading more or less scientific medical works, the will can banish disease. In other words, the mind may be convinced that the body is not subject to pain when the body is not subject to pain. The subjective mind theory which has recently attracted considerable attention represents the subjective minds as unconsciously subject to suggestions from unknown sources. This part of the mind may, if there is any basis for the theory, create imaginary diseases. The suggesting power may, for good or bad reasons, make the mind believe that the body is ill when really it is not. In such a case a cure naturally follows a suggestion that a cure has been effected.

The influence of the mind upon disease is so pronounced, apart from such influences as we have referred to, that no physician worthy of the name ignores it in his practice. Many physicians depend upon it more than they care to have their patients know. Bread pills have for a long time been a standing joke, but often they serve a good purpose. The methods of so-called Christian Science are efficient when combined with some knowledge of the laws of health and of disease.

Mrs. Loe F. Prior intends to leave the South for a time—her next work will be done in Indianapolis, Ind., where she will labor for two months next Fall. She is an able worker and a noble woman, and her work everywhere counts for the good of the Cause. The *Chattanooga News*, of June 1, thus mentions her work there:

Mrs. Loe F. Prior, the inspirational speaker and medium, closed her eight weeks' engagement with the First Spiritualists' Society last night, with a very large audience present.

The society and the public generally have been greatly benefitted by her ministrations, and it is the unanimous wish of all who have met Mrs. Prior that she return for a more protracted engagement next season.

The ideas advanced were so novel and unexpected that many of the thinkers present were taken completely by surprise. The scribe has listened to the utterances of many of the best pulpit orators, and it is only justice to say that the efforts of Mrs. Prior last night equaled anything ever heard from the former source.

Mrs. Prior returns to Atlanta for June; thence she goes East to fill camp-meeting engagements, after which she will enjoy a well-earned rest at her home in Oregon.

A church in London still possesses an income originally given to it for the purpose of buying fagots for burning heretics. So says an English paper. If the churches had the power, they would be burning heretics yet. The thumb-screw spirit is not dead by any means.

Proof of Continued Life.

Prof. James H. Hyslop, professor of psychology, ethics and logic in Columbia University, claims that he is sure he can scientifically prove life after death. He bases his opinion on what he says is the incontrovertible fact that he has actually talked, through a human medium, with persons long since dead. This medium is the famous Mrs. Piper, of Boston, with whom he has had in all 17 sittings. Four of these have taken place in the past few days.

A telegram in the daily papers on June 10, states that Prof. Hyslop said to a reporter on that day:

I am absolutely certain that within a year I shall be able to lay before the world conclusive evidence of the immortality of the soul. In my 17 sittings with Mrs. Piper not once has she told me facts connected only with my own memory. Each time they have been common to myself and to persons long since dead. And this is also true of a great number of scientific men who have examined her. I have received in my sittings and I have identified 25 names belonging to persons not necessarily my relatives or even acquaintances.

Dr. Hyslop's next step will be to organize a body of scientific men to investigate the facts. As to the effects of the theory being proved true, Prof. Hyslop said:

It will almost completely revolutionize the ideals of religion, morality and politics. It will disturb the dogmatic theology, but it will rejuvenate the church's moral influence by inspiring confidence in immortality of the soul. In morals the economic ideal of getting simply enough to live with will be changed to a spiritual ideal, a sincere regard for the hereafter. I can show, however, and shall do so, that the medieval idea of eternal punishment hereafter will be broken down. This fact, politically, will strengthen the necessity for strong government and also the growing tendency of respect for the individual.

Dr. Hyslop and others are now working on lines begun by the Society for Psychical Research some years ago, proposing to prove scientifically what Spiritualism has been demonstrating by multitudes of unmistakable proofs during the past half-century. The facts are so astounding, so incontrovertible, that in time all men of intellectual development must admit the truth of the philosophy of Spiritualism, which has been demonstrated over and over again for 50 years, by power so marvelous as to astonish the world, and even arrest the attention of conservative and cold-blooded scientists. It is evidently slow work to convince the world of anything that has for centuries been under the ban of the church—but "the world is moving on;" unmistakably so.

Bishop Moreland preached a sermon last Sunday, in San Francisco, against Spiritualism, warning his hearers to have nothing to do with it. He said: "Every time you go to a medium or clairvoyant, you are denying the true God, committing idolatry, putting your soul in peril. You can't be a Spiritualist and a Christian at the same time." Yet he admitted that the spirits "being immortal, know the past, and may read the future. Undoubtedly they may secure correct information and impart it." As the bishop had to admit that he had never witnessed the phenomena or attended a seance, he should, manifestly, not attempt to teach people about that of which he was *entirely ignorant*! Only a dogmatist would attempt to do such a stupid thing! The Bishop should notice what careful scientists say about it—after investigation!

Be not diverted from your duty by any idle reflections the silly world may make on you; for their censures are not in your power, and consequently should be no part of your concern. —EPICTETUS

The Late Hon. T. G. Phelps.

The accident which ended the physical life of Mr. Phelps was noted last week, as he was a Spiritualist, and an engraving will be found on the first page, showing his noble countenance. The body was placed in a vault at Cypress Lawn Cemetery on June 14. His age was 75 years.

The funeral was held at the San Carlos home, where were assembled some of the most prominent men in the State. The rooms were decorated with flowers and the casket was massed about with roses, sweet peas and violets. A silk flag, the token of the Legion of Honor, was spread across the center, and two floral crosses (one of sweet peas and the other of ivy) stood at either end of the casket.

The services were simple but impressive. Senator George C. Perkins delivered the eulogy. He paid a high tribute to the character of Mr. Phelps and described him as a man generous and charitable, a friend of the people and one whose life, public and private, had always been unblemished.

Concluding with reference to Mr. Phelps' work as a member of the Board of Regents of the University of California, he said:

"How well he has performed his duties his 19 years' service bears testimony. His charities were many, though unostentatious. He delighted to help others help themselves, believing by this course that he was elevating and dignifying manhood. If all who have been the recipients of his beneficence and good advice could each drop a single flower upon his grave to-day they would form a towering monument."

He concluded with these words: "I watched last evening the setting sun as it sank away beneath the horizon. The beautiful glow upon the clouds settled into the twilight, and the gloaming of the evening into the somber hue of night. It seems as if the sable pall would always envelop the earth. But behold the change this bright morning, when the dawn proclaimed the coming of the day and the mountain peaks and the spires were bathed in the life-giving and inspiring rays of the king of day. So with us—so it is with our dear friend whose bier we to-day surround. He will surely live again."

Mr. Phelps was one of the best-known men of this State, and has held many high positions. He has been a resident of California for the past 40 years. Two years ago he retired from active business and went to live at San Carlos, San Mateo county. There he had a home and a ranch of about 3,000 acres. He had always been interested in agriculture and taken an active part in the politics of this State.

Mr. Phelps' estate is estimated at over \$100,000, consisting principally of large tracts of real estate. Practically everything will go to his wife who is prostrated by the shocking accident. The bicyclists who ran him down were arrested, but are now out on bail.

Dr. Geo. B. Warne and his excellent wife, Dr. Emma Nickerson-Warne, who took a trip to Mexico for a health-seeking change, have returned to Chicago, to again take up the work. Dr. Geo. B. Warne was in his absence elected to fill a vacancy on the Board of Trustees of the National Spiritualists' Association. He is earnest, honest, and capable, and will make an efficient officer.

The preachers in Sacramento, Cal., are trying to prevent public Sunday concerts on the Plaza, calling it a desecration of the Sabbath. The Episcopal clergyman refuses to join them, and manfully says:

I dissent from the views of those who, with whatever good intention, would invoke the aid of legislation in suppressing proper, decent Sunday recreation. I do not see how any one can consistently refuse a public concession of that kind of recreation to the poor man, which the rich man has long taken in his mansion and pleasure grounds, generally unrebuked by most of those whose quick seems to be touched only when so-called desecration of the Sabbath is loud and vulgar.

I do not think that statute law should ever be substituted for the great law of freedom and conscience. It may be, as some predict, that

this country is becoming a corrupt country, that its people are becoming an indifferent, godless people. I do not share this view, but if it is true, it is not because its papers are printed on Sunday; not because its boats and trains are not locked in their docks or sheds by order of the Legislature on Sunday; not because the workman is allowed to become for a few hours a resting man on Sunday, but because so many Christians are selfish, narrow, little people; because so many prefer pleasure to duty, and gain to honor; because so many love their party more than their church, their church more than Christianity, their personal opinions more than truth, and themselves more than all else besides.

Our Rightful Inheritance.

Mrs. Louisa M. Heath of Chicago, thus writes to Alfred Cridge, of this city:

It is the overshadowing of the spirit (*not spirits*) which is your higher self—"the Christ"—which has been guiding your pen to teach the gospel of proportional representation. Truly it is the "second coming of Christ," the Comforter, which was to be of more service than he could be in the form. Yes, it is those who are "born of the spirit" of truth that are to carry forward the work he commenced. "Ye are sons of God and joint heirs with Christ." "Ye are the light of the world." Go on ye "Sons of God" preaching and teaching the gospel of truth; tell all of God's children, sons and daughters, are emancipated from mammon's enthrallment, that they may gain their rightful inheritance here and now. I take little thought about a far-off heaven. If I cannot find peace and harmony in this world, can I be sure of finding it there? Go on with the work to which you are so admirably adapted. Proportional Representation is our way out of political degeneracy into which we have fallen. Nothing short of this great uplifting power can save this nation from going down and out, as did Rome under like conditions.

Capt. H. H. Brown, who was a brilliant Spiritualist lecturer years ago, is now a Mental Scientist speaker and writer.

The Reviewer.

THE CANON OF THE BIBLE; its formation, history and fluctuations, by Samuel Davidson, D. D., LL. D. 140 pp. New York: Peter Eckler, 35 Fulton St. Price 50 cents.

This was written for the new edition of the "Encyclopedia Britannica," and canvases the whole ground of the Bible, giving the history of each book. It should be read by every person in the world, in order to know the truth about the book revered by millions.

THE SPIRITUAL HYMNARY, by W. Ludden. 96 pages, cloth bound. New York: Ludden & Bates, 127 Fifth Ave. Price 35 cents.

This is a new volume of songs, tunes, opening exercises, and ethical studies, arranged for the Sunday Lyceum and social worship. There are many popular airs with familiar words, as well as new ones.

"The Pure Causeway," by Evelyn Harvey Roberts, is the title of a booklet of 264 pp., published at 50 cents by Chas. H. Kerr & Co.: 56 Fifth Avenue, Chicago, Ill. It is a story for the times, written in a very enticing manner to show the way out of the evils which confront the toilers of the present day. It is a book which orthodox Christians will be greatly interested in reading.

"Experimental Study of Children," by Arthur MacDonald, specialist of the Bureau of Education, Washington, D. C. This is a pamphlet of 325 pages including Anthropometrical and Psycho-physical measurements of Washington, school children; also measurements of school children in United States and Europe; description of instruments of precision in the laboratory of the Bureau of Education; child study in the United States; and a bibliography, from the Annual Report of U. S. Commissioner of Education.

"Socialism; what it is and what it seeks to accomplish," is the title of a 64-page pamphlet by Wilhelm Liebknecht, translated by May Wood Simons. Published at 10 cents by Chas. Kerr & Co., 56 5th Ave., Chicago.

The *New World* for June contains many excellent articles—among them we mention an exhaustive review entitled "Immortality and Psychical Research," by Prof. Jas. H. Hyslop; "The Psychological Evidence for Theism," by G. M. Stratton; "Formal Reform," by Ernest C. Moore, etc. Published quarterly by Houghton, Mifflin & Co., Boston, Mass. 75 cents.

"Helio-Centric Ephemerides for 90 years—1825 to 1916," is the title of a new pamphlet by Frederick White, Minneapolis, Minn. Price 25 cents. It gives tables, astrological facts and general information in a condensed form.

"The Ride of Paul Revere"—a response by the Rev. Chas. R. Brown, at the banquet of the Sons of the American Revolution, San Francisco, Feb. 22, 1899. This is a plea for Anti-Imperialism and anti-expansion for Americans.

The Island Lake, Mich., Camp Meeting Association has issued a beautifully-illustrated pamphlet of 36 pages, showing the excellent grounds, buildings and attractions which are found in that delightful spot. For programs, address the Secretary, A. G. Brown, 266 21st St., Detroit, Mich. It begins July 16 and ends on August 31.

A Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that pure Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. Price \$5.00.

A Wonderful Clubbing Offer.

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We have some copies of this Agrippa Book in cheaper, but CLOTH binding, which we will send postpaid with the Journal one year—both for \$3.75. As there are but a FEW COPIES, it will be necessary to write to us AT ONCE.

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For the convenience of those who cannot send all the money now, we will hold the Book for them, if they send us 75 cents, and allow them to pay 50 cents per month, until the \$3.75 are paid, when the Book will be mailed.

This gives SIX MONTHS to pay the balance.

Write AT ONCE, before you forget it.

In 1509 Cornelius Agrippa, known in his day as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated cost \$75.00. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, will be found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is the best contribution on the subject extant.

Its Kabala Table has many superior features. This volume will be intensely interesting to those who love to work out hidden mysteries.

Mythical Trip Around the World.

I hitched my wagon to the sky
To see the world as it passed me by;
To see the people, one and all,
To see their needs and hear their call.
What brings the people to distress?
It is God, Gold and Interest.

God's emblem first that comes to view—
The church—steeples, popes, cathedrals,
Egyptian sphynx and pyramid,
That stand to worship ancient fable
And keep us bound to their mythical cable.

And now as the world still passed me by,
From man, bird and beast I heard this cry:
"Tweet, tweet! give me something to eat!"
And when their empty stomachs are filled
The cry for hunger will then be stilled.

And now all nations have been seen;
Their commerce viewed that pass between;
Their customs and religion, too,
And what the toilers have to do—
God and gold have steeped the thought
To make them slaves forever.

So we will form a better plan—
That only God is seen in man.
Our duty is to serve him all we can.
We'll find the road to heaven's gate
Is not long prayers or musty prate;
A better way, a helping word,
Because the people are the Lord!
Your heaven here and not abroad.

The road to enter heaven's gate
Is love on earth instead of hate;
Then all will help each other,
And selfishness will take its flight,
And in its place come truth and right,
Above them the greatest object to be,
Friendship, love, equality,
Then all will help each other.

THE MONTEZUMA GRANGER.



The Editor is not responsible for the opinions of correspondents.

Letter from Cuba.

TO THE EDITOR:

I am glad to learn that the Spiritualists in other places are awakening to their duty—and hope they will work together to spread the light, as the churches are working hard to keep up their religion of blindness. We ought to send out teachers to enlighten the people and help the benighted ones.

Our noble philosophy should impel us to do good to humanity and thus build our heavenly homes. Let those who are enlightened send the good news ringing through the United States. The time has come for us to unfurl the bright banner of liberty—to free those in darkness, who are blinded by modern Paganism.

I hope to see a band of workers invade this priest-ridden island, where the people have been kept from a knowledge of the truth, and show the people the true light of the philosophy and phenomena of Spiritualism.

My little tent is a regular heaven to me, where I can commune with my friends in the spheres. I have given a number of tests to persons who never heard anything about Spiritualism, among them a young man who was much surprised but pleased to hear from his loved ones "over there," with names and messages.

I hope that the overruling power of good may send strength from the higher realms to awaken the Spiritualists to a sense of duty, and compel them to united action in missionary work.

JESSE H. BICFORD.

Pinar del Rio, Cuba.

San Jose Notes.

TO THE EDITOR:

We are having some very interesting meetings: two on Sunday and one Thursday evening. Prof. W. C. Bowman is giving the citizens who are interested enough to spare the time to listen, a rare treat in the intellectual discourses he is delivering. He will be with us during June.

There is a move on hand for the Society to hold its annual outing on July 2nd, at Alum-Rock Park. We hope there will be no hitch to cause a failure in the undertaking.

Mrs. Cowell anticipates paying a visit to her friends the last week of this month, and will give some circles while here, and be with us at the Park—if the Board will complete arrangements for the outing, on we go.

The leading Spiritualists here endorse the action of the State Board, at its last meeting, regarding frauds and disreputables, and think the resolutions regarding the admission of speakers and mediums, etc., as delegates to the State Convention, as the proper thing. I have talked with some mediums who have heretofore taken little or no interest in State organization, who will connect themselves when they see there is a chance to get recognition in the Annual Convention. I have heard but little of late from the

local mediums. They do not take a very active part in the meetings, and some of them have been very sick; but I am pleased to say they are recovering.

The warm weather has come and the next order will be an exodus to the hills and coast, for an indefinite time, consequently we will have to expect slim meetings. We hope to hear from leading Spiritualists in the next three or four weeks, giving their endorsement to the resolutions, now before the State Board, or giving their reasons for not endorsing them. I believe it to be a good move to help the cause in this State.

W. D. J. HAMBLBY.

Mediums' Directory

[MEDIUMS' CARDS put into this Directory for 25 CENTS per line per month.]

Mrs. J. J. Whitney, trance test medium, life reader and medical clairvoyant; private and chronic diseases cured with revealed remedies; cancers removed without pain; letters promptly answered; send stamp for reply; sittings \$1.00; diagnosis free. 232 Stockton Street, San Francisco, California.

Mrs. E. A. Adams, Electro-Magnetic Practitioner, 810 Leavenworth St., San Francisco.

Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.

Mrs. Maxwell-Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.

Geo. W. Carpenter, M.D., Psychic Physician. Cures all chronic diseases—makes a specialty of cancers. 531 Alvarado St., San Francisco.

Mrs. H. A. Dunham, Business and Test Medium, 14 McAllister St., (Rm. 61). Readings daily.

Mrs. Sadie Eberhardt, 2250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st., San Francisco, Cal.

Mrs. H. A. Griffin, readings \$1.00; circle on Thursday Eves, 25c. 1027 1/2 Market-st., S. F.

Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, Room 9, Somis House, 322 South Spring St., Los Angeles, Cal.

Prof. James Hilling, Seer, General Delivery, Boston, Mass. Two questions, 10 cents silver.

Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, and Psychometrist, 1346 Market St., San Francisco.

Mrs. C. R. McMeekin, Medical Clairvoyant and Readings; Lenzen ave., San Jose, Cal.

Sol Palinabaum, Trance, Test and Healing Medium, 856 1/2 Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

Mrs. Jennie Robinson, Spiritual Medium.—Sittings daily. 1346 Market-st., San Francisco

Dr. Mattie J. Rollins, Mesmo-Magnetist and Business Medium, 765 Market St., S. F.

C. Mayo-Steers, 112 1/2 Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 215 Jones Street, S. F., Cal. Readings and Treatments daily.

Mrs. H. S. Slosson, Test and Business Medium, 13 So. Elizabeth St., Chicago, Ill.

Mme. E. Young, 605 McAllister street, S. F. Circles Tues. Thurs. and Sunday eve's, 10c.

A Great Premium.

The Secret of Life, or Harmonic Vibration, by Professor Francis King.

It teaches—How to cultivate and use the Electric and Magnetic Forces of the body—How to fully develop the Muscular System and Nerve Energy without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfoldment of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative. The book contains over 200 exercises. It is a Perfect Encyclopedia along progressive lines of culture and training and will bring a rich blessing to every home. It ought to be in the hands of the teacher in every profession and no family can afford to be without it. Cloth \$2.00.

Special Premium Offer.—We will send the JOURNAL for one year and this book, postpaid, on receipt of \$2.00, to old or new subscribers.

Rare Opportunity.

FOR SALE.—A 15-acre PRUNE RANCH.—Trees four years old.

Will sell it as a whole, or will subdivide it into five-acre Plots, to suit purchasers. Title perfect. These LANDS are the finest Fruit Lands in the State, situated as they are in the Santa Clara Valley. Sold on very easy terms. For particulars apply to W. H. YEAW, Trustee, Manager and Secretary of the Sleeper Trust, 629 Ellis Street, San Francisco, Cal.

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Diagnosis of disease by lock of hair (NO SYMPTOMS REQUIRED), 25 cents in stamps.

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Local News Summary.

Edited by M. S. NORTON.

Mrs. Lillie's Lecture in Occidental Hall last Sunday evening was well attended and fully appreciated. She took for her subject the question, "Is there anything unnatural or supernatural in spirit phenomena?" The speaker held to the supremacy of law, and mediumship as a natural faculty; and paid a humorous tribute to the modern scientist who is just now setting to work to prove that which Spiritualists have known for more than half a century. "Better late than never" friends; the age of bondage to ignorance and superstition has passed, and the mysteries of life are fast disappearing; men and women are not slaves! You are the light of the world. *Shine.*

Coming Events.—The Progressive Spiritualists will take their annual vacation during July and August. Mrs. Lillie's closing lecture and other features of the last meeting of the season will be of special interest.

The Ladies' Aid holds its usual musical and literary entertainment on the last Friday evening of this month, June 30, in Occidental Hall.

The Mission Lyceum entertainment for June will be held in Excelsior Hall, 2319 Mission St., on Wednesday evening, June 28.

California ought to have a camp-meeting this year—and every year.

Mediums' Protective Association.—Last week's public meeting held by this Society in Occidental Hall, was ministered unto by Mrs. H. A. Griffin, and Mrs. G. W. Shriner. The conditions were excellent, and nearly every one present received a message. President Jones made a short talk, and Miss Lena Clarke gave some musical selections. These meetings will be held in this hall every Wednesday evening in the future.

Universal Spiritual Association.—The question for last Sunday's consideration was, "Is conscience a matter of education?" There was a diversity of opinion, of course, and the discussion covered the whole field, from the Atom to the Infinite, without arriving at a conclusion. "What constitutes true education?" will be discussed next Sunday, at 20 Eddy St., beginning at 12 o'clock sharp. As false education is a very prolific source of inharmony in the world, it might be a good investment of time, to spend an hour with us in studying this question.

Have you "Common Sense?"—If not, send at once for a free copy of this liberal-minded advocate of advanced thought. Brings health and success. Address Common Sense, P. J. 55 State St., Chicago, Ill.

Hermetic Brotherhood.—The regular Tuesday-evening open meeting of this order was held at 856 Hayes St., as usual, and was overflowing with good things. The usual period of silent meditation was followed by a duet, "The Slumber Song," by Mrs. Virginia Weld and Mrs. Francese Rogers. Mr. J. U. Spence of Suisun, then gave an address on Re-embodiment, taking a very liberal view of a radical philosophy. Mr. M. S. Norton gave a brief address upon the science of life, based upon the hypothesis of one substance and one law. Written questions were submitted and answered by Mr. Weld, Mr. Rockwood, Mrs. Drew, Mrs. Belle J. Morse, Mr. Norman, and others. These discussions are marked by toleration and harmony. All are welcome.

Home of Truth.—Last Sunday morning the chapel at 1231 Pine St., was filled to overflowing with eager students of truth, to listen to Mrs. Kemp speak "words of encouragement" to truth students. The evening service was conducted by Mrs. Heacock who took for her subject "The true word of God." The speaker gave due credit to the Bible when properly understood, as a guide and help, but maintained that *man* is the true "word of God."

Mrs. Logan's Meeting was opened with music last Sunday by Mrs. Renne, of San Jose. Mrs. Logan followed with an invocation and personal experiences. Dr. Carpenter and Mrs. Barnes, Mrs. Renne, Mr. Walker, Alfred Goff, Mr. Keller, Mr. McNorton, and Mr. Meekin, all gave expression to spiritual thought from their standpoint. All present joined in welcoming Mrs. Robertson, whose two year's absence from the circle was caused by sickness. The music furnished by Mr. McNorton and Mr. Keller is always acceptable. These meetings are held every Sunday in Occidental Hall, 305 Larkin St., from 1 to 4 p.m. All welcome.

Personal.—Mrs. Sadie E. Cooke, pianist, has removed to 702½ Van Ness Ave. Mr. and Mrs. B. F. Small will take a vacation during the month of July.

Mrs. Eberhardt held the first meeting in her new hall, on Sunday evening, June 18, which was well filled, cheerful and cosy. At the request of the spirits it is named the "Temple of Truth." After an invocation by Mr. Eberhardt, Mr. W. T. Jones gave the opening address, which was well suited to the occasion. Mrs. Eberhardt then gave messages from the spirit-world. Miss Lena Clarke presided at the piano in a very able manner.

Of Interest to You.—A beautifully-bound and nicely-printed book, entitled "Lessons on the Philosophy of Life," by Miss Lucie G. Beckham, is now on sale at this office. This is the most complete and exhaustive treatise on the "new thought," that is spreading like wild-fire over the world, that has ever been presented to the reading public. This book is only about a week old. The first edition is very small; and if you want one for your library, or for your friend, secure one at once. The price is one dollar, at the Occult Book Store 1429 Market St.

The Numbers on Market street are terribly mixed up, causing much confusion and annoyance. New numbers to correspond with the opposite side of the street were put up by order of the Board of Supervisors. Then that order was rescinded, and the old numbers reinstated. Some changed the numbers back, but others took no notice of the matter. The result is that it is very difficult to find any store by the numbers. The number of our store is, and has been for years, 1429, between Tenth and Eleventh streets. The new but discarded number for the same store being 1765. The Supervisors should see that consecutive numbers are maintained, and that all incorrect numbers are removed.

Man in Early Times—the Childhood of the World, by Prof. Edward Clodd. Price 50 cents. For sale at this office. It recounts the myths about the sun, moon, eclipses, stars, earth, man, soul, spirit, etc., in an interesting style.

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VOL. 36. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, JUNE 29, 1899.

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THE BORDERLAND.

The Troubled Sea.

I know not what my fate may be
When this strange life-work has been done;
When I have crossed life's troubled sea,
With all my battles lost or won.
The garment which I'm wearing here
To dust will be returned again;
'Tis not for that I doubt or fear,
But where will I, myself, be then?
I do not know—I can not tell—
For mist lies thick before my eyes;
O, would some power the mist dispel
With light from out the friendly skies!
Then I could be content to live,
And do what'er is meant for me,
And to the cause of Justice give
All that I am or here can be.
Yet even now the mist, though near,
Begins to slowly roll away,
And I can see, through sorrow's tear,
The land-line of Immortal Day.

RALPH HOYT.

Some Psychic Experiences.

AS TOLD BY A JUDGE IN CHICAGO.

"Do I believe in the supernatural?" queried the Judge as he squirmed in his chair. It was the regular Sunday afternoon gathering at a newspaper man's house on the South Side. The Judge, as usual, got there first, declaring for the 100th time that he never again would walk up four flights of stairs—it was too much to expect of a medium weight in the Fat Men's Club. The Judge was no sooner poised in the smallest rocking chair than in came two newspaper women, an artist, and a doctor who plays golf and lives on a legacy left by a devoted great aunt, who was his star patient. This completed the circle, with the host and his wife, who serve good coffee at 4 o'clock.

"Do I believe in the supernatural?" repeated the Judge. "Well, up to six weeks ago I didn't. Now I believe that some people have supernatural power, because I've seen manifestations of it that I can't explain in any other way. I had a case in court a month ago of a man charged with embezzlement. I won't mention the name of the defendant, but you all saw it in the newspapers, because the circumstances of the trial attracted considerable attention. Between us, now," continued the Judge, as he leaned back comfortably and fractured the arms of the rocking chair, "that client of mine really did hypothecate some funds. When he first stated his case to me I saw that conviction was a foregone conclusion, and I thought I wouldn't have anything to do with the matter. But some things about the motive for the crime, and the dependence of the man's family, made it pathetic. The more I thought about it, the more I saw some chance to work on the sentiment of the jury and perhaps secure a light sentence, at least. Besides, the fellow's wife put up a pitiful plea for me to take the case. Well, after I was in for it, of course, I wanted to make the best show I could. Of course, you know an ex-Judge with leanings toward politics and getting gray-haired doesn't want to make a vaudeville performer of himself to save the skin of any embezzler. On the whole, things went on about as I thought they would. By a soft-hearted jury my man would be let off. With a cool, billed-shirt, Bostonian kind of a jury he wouldn't

stand as much show as Aguinaldo or any of the other officers in the Philippines. I was really worried. That evening, after the case went to the jury, a neighbor girl, a pet of my wife and myself, came over.

NAMED JURORS AND VERDICT.

"Gracious, goodness, Judge, what's the matter? I've a notion to go home, you're so grumpy," she said.

"He's worrying because he's afraid an old jury down town is going to decide against him," my wife explained, laughing.

"Well, if that's all it is, my cousin that's visiting us can tell just what they'll do and set your mind easy," said the girl.

"She ran off and pretty soon came back with a great, lanky country boy about 18 years old. He came from down near Champlain, Ill., and this was his first trip to the city. Just for curiosity I began to ask him questions, and he declared that he could 'put his mind a'most anywhere, fur er near.'

"Fire away then, and tell me what that

son of a cousin, and it broke his mother's heart when the boy went away. You know it was some time after the fighting around Santiago before complete lists of the wounded were published; besides, Chicago newspapers, I think, were tied up by a stereotypers' strike at that time. At any rate, when the news came of the first battle I went down to my cousin's house about 9 o'clock at night. She asked me, as she always did the first thing, to tell her the war news. I recited, then, all I knew from the bulletins, assuring her that the casualties in our army had been slight. She seemed in fairly good cheer. The next morning she came down stairs, very white.

"Henry was shot yesterday," she said. "His left shoulder was torn to pieces. I can see it. I feel the pain through my shoulder right here. The whole side is mangled, and Henry is dead!"

"I tried to show her the absurdity of presentiments, second sight, or whatever you may call it. She persisted in her conviction. Three weeks afterward we got a detailed account of Henry's death. His left shoulder had been torn off by a cannon shot."

"I know a story as curious and as sad as that," said the second newspaper woman. "I assure you that I don't believe in the supernatural, but here's a story I know to be true. A friend who dabbles in palmistry was one of a house party in Mississippi this winter, on a plantation. The hostess kept open house and on Saturday evenings friends of the family came out from town to stop over Sunday. Among these visitors was a lawyer, a middle-aged man of considerable talent and reputation. My friend, however, had been in the neighborhood only a week and knew nothing about him. Just for amusement my friend consented to read the palms of the company. When the lawyer's turn came, he noted that the palmist hesitated to say just what she read in his hand.

"Now, tell me just what's there?" he insisted, though naturally, a little disconcerted.

"You must quit your work at once," she said. "Not next week or some time months off, but immediately. You are overworking and if you don't quit, your health will fail and—well, I see great misfortune for you from this cause if you persist in your present course."

"The lawyer laughed, and said: 'Is that all? Well, I do need a rest, but I could not take it now if my life depended upon it.' A week after my friend returned to Chicago she had a letter from her hostess telling of the death of the lawyer, the physicians said, from mental strain."

ADVANCE WARNING OF DEATH.

"Is it true, doctor, that people sometimes have a presentiment of death?" queried the Judge.

"Well," said the doctor, "it's easy to imagine presentiments after a thing has happened. I know one good woman, absolutely truthful, who thought that she always knew when any member of the family was about to die. There was a large family and a good deal of sickness and death. She told me many a time that she knew certainly that her little girl would die before it was taken ill. She had a feeling of impending disaster before her son-in-law died, and previous to the death of her grandchild. And yet I attended that woman during her own last illness, and I know that she had no thought of dying. She died of heart disease after a day's illness, and her family tell me that she had been quite cheerful and making plans far in the future."

"But I have known cases, I have known



PROF. J. MARION GALE.

[See Page 2.]

infernal jury is thinking about," I said. He didn't ask me which jury, and I made no explanation. The boy sat down and put his hand over his eyes. "Wait," I said then; "first see if you can tell me the names of the jurors?" Now, you can believe me or not, but that boy told me, in ten minutes, the name of every juror, his occupation, and gave a good description of each. He said that they had agreed on a verdict and that my man would be found 'not guilty.'

"Oh, pshaw!" I remarked, a little disappointed, really, because I thought the boy couldn't be right, "they can't acquit him outright. It may be a light sentence."

"No," said the boy, the foreman has just signed the paper, and it says 'not guilty.' Well, the boy was right, and I found out by inquiry that the verdict was written and signed at just the hour he said it was."

A PRESENTIMENT OF SANTIAGO.

This reminds the artist of a story. "During the campaign in Cuba last summer," he said, "I had a relative in the army. He was the only

cases," mused the doctor. "I remember during my hospital practice we had a patient once who came in for a very slight operation. There was positively no ground for a suspicion that he would not recover in a week. When I went to his room to walk with him to the operating-room he looked at me curiously, with eyes as bright and dark as a bird's."

"I shan't get over this, young man," he said. "I will not die under the ether or of the wound, but two days after this, in the afternoon, Miss Patterson (the nurse) will find me dead in my bed, with my arm over my face—so." I didn't think enough of the man's fears to speak of it to anybody. Patients of course are always nervous about an operation. At about 2 o'clock on the afternoon of the second day he was found dead in his bed by the nurse; weak heart, I believe, they said."—*Chicago Inter-Ocean*,

THE OPEN COURT.

No Bad Spirits in Heaven.

There is a belief among Spiritualists that in the spirit world there are spirits who are bad, or who have bad motives. The idea is inconsistent, unphilosophical and untrue. Now let us, for argument, admit that such is the case. I live in the spirit world; I possess a home there; it has surroundings; a garden and lawn with trees and flowers; an evil-minded spirit, in my absence, came and destroyed my garden, tarnishing my house, and raised trouble generally.

If there are persons with evil dispositions, there must be some way to carry out their designs. A bird would not have wings if there were no air to fly in. The whole doctrine of the existence of bad spirits, in my opinion, is a stupendous farce. Spirits that were bad here, come back and manifest their old characteristics, and out of this has come the idea that bad spirits exist in the spirit life. The law has been misunderstood. The bad they manifest in returning is from this life, or a taking on of the old conditions.

"But," says one, "can a person so bad in this life be changed by entering the spirit?" To this I answer, it was not the *spirit* that was bad here but the condition through which the spirit manifested that produced the bad manifestation; and when the spirit returns, it must manifest through its own condition, or the one it left here, for a time at least; and so we judge it by the manifestation, also by the record it left in this life.

This is all wrong, and has misled many. In the spirit life all is harmony and all is good. If any spirit or person has done bad things, it was here and left here, and that spirit must return and atone for it here.

Again, says one, "If the bad was left here, and the spirit is in the spirit world all safe and perfect, what is the use of returning to right the past wrong?" We answer there is a very great reason for doing so; the life we left here is not dead; it lives in the memory of the one who enacted it. These memories come up from earth, and the past life on earth, and jog our consciousness, in our spirit home, and we then wish they did not exist, so we, to avoid these comings, must return and restore or make amends for the wrong we have done, by doing, or causing to be done, sufficient good to atone for the past bad.

I know a spirit, which while in the earth-form, manifested a bad life. When he reached spirit life (or returned to spirit) and saw what the earth life had been, he went heroically to work to destroy that bad. That work extended over 300 years to restore the loss on earth. In earth-life he thought "the blood of Jesus" would square the account, but on entering spirit-life he discovered the mistake, when it was too late. Had he known this and made amends before he left this life, it would have been much easier to right the wrong.

There are no spirits that are vicious or bad in the land of souls, but there are bad earth-conditions and acts of physical life that must be squared sometime, or they will come like darts to our spirit home, and we cannot dodge them; they will come, more sure than Winchester bullets.

A. MARK STODDARD.

A Review of Markham's Poem, "THE MAN WITH THE HOE."

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world,
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?

Some think God made him; others think
Nature made him, but you are off about his never
grieving or hoping. He does both; and he is
master to the ox; for he not only makes a slave
of the ox, but deliberately eats him.

Who loosened and let down his brutal jaw?

Himself; by instinctive obedience to animal
passion.

Whose was the hand that slanted back this brow?

His father and mother did that by the law of
heredity.

Whose breath blew out the light within this brain?

There you are off again. If the light is once
kindled, no breath can ever blow it out again.
Even the insane are but temporarily obscured.

Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of eternity?

This only represents the *outer form* of one of
the many types of that "Thing;" by whomso-
ever made.



"THE MAN WITH THE HOE."

Is this the Dream he dreamed who shaped the suns
And pillared the blue firmament with light?

We should hope so high an intelligence capa-
ble of a better dream. This poor form is not
the fulfillment of the dream.

Down all the stretch of Hell to its last gulf
There is no shape more terrible than this—
More tongued with curse of the world's blind greed—
More filled with signs and portents for the soul—
More fraught with menace to the universe.

Here your imagination seems to be over-
wrought. There is no "stretch of hell" to go
down to the "last gulf." Those who originated
that fable pictured many shapes far more terri-
ble. You ought to read Milton and Dante, and,
perhaps, the Bible. This fellow would be tame
alongside of the beast with seven heads and ten
horns. I don't think even that "shape" threat-
ens the universe.

What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of the Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?

Yes, there is a "far cry" between this fellow
and the archangel—but not quite so far, after
all, as there was in the case of the ancestral ape
from whom he sprang,

He may not appreciate your song—but I'll
warrant you he does the "red, red rose."

Through this dread shape the suffering ages look;
Time's tragedy is in the aching stoop.

The poor fellow, like his brother on the

Congo, is only yet in the caterpillar stage of
immortal life—but old time will have his way in
spite of all our worry; *Tempus omnia revelat*.

Through this dread shape humanity betrayed,
Plundered, profaned, and disinherited,
Cries protest to the judges of the world,
A protest that is also prophecy.

It must be admitted that you make a point
here. His environments must have been rather
hard—but perhaps that was Nature's way to
train him to self assertion.

O, masters, lords, and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and soul-quenched?
How will you ever straighten up this shape;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Touch it again with immortality;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?

It is not the lords and rulers who make the
people what they are—but the people who make
their lords and rulers what they are. They also
make all their personal gods.

If you will look a little closer, you will find it
was mostly a matter of *push* whether he should
have developed into a dependent or a ruler him-
self.

O, masters, lords, and rulers in all lands,
How will the Future reckon with this man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?

The *future* will waken him up to a proper
sense of his manhood and let him do the reckon-
ing himself. Then he will take a hand in the
whirlwinds and find his rights have only slept.

How will it be with kingdoms and with kings—
With those who shaped him to be the thing he is—
When this dumb Terror shall reply to God
After the silence of the centuries?

As you rightly surmise, kingdoms and kings
will have passed away. But the "dumb terror"
had far more to do in shaping himself than they
did. The only God he will have to reply to, is
the God within his own sluggish self. When
he quits leaning on his hoe handle, and rustles
for potatoes to eat, and not to sell for *sour*
mash, he will be more satisfactory to God.
When evolution has awakened in him the knowl-
edge of his inherent powers, of his immortal
nature; though every other man in the universe
claimed to be a king or ruler, he will calmly
walk the path of progression undisturbed.

Bangor, Wash.

J. MARION GALE.

Facts about Mediumship.

First—No materializing medium defies any
law of nature by making a flesh-and-blood body
to cover the invisible spirit, but, on the contrary,
the atoms of the medium's body are dematerial-
ized by the unseen spirit alchemists, and these
white, cloudy or smoke-like substances are con-
densed, as it were, about the spirit form, mak-
ing it human for a brief time.

Magnetism, etc., from the audience is used in
this phenomena, and no medium ever pretended
to make a materialized form out of nothing.
Genuine materialization is done not by the
medium, but by great, wise spirits, who can
cause the mortal body to vanish in a second, and
who often have had the mediums weighed,
photographed, etc., while partially taken to
pieces, as a machinist can do to a machine.
Photographs of headless, hipless, legless or
bodyless materializing mediums are conclusive
proof of my assertions, and need no argument
to any scholar.

Second—Mediums retire to a dark cabinet
or enclosed space merely to allow the chemists
to do their work better and produce materialized
forms, since light is a hard element to overcome,
although with good conditions and proper peo-
ple neither darkness or cabinets are necessary.
Many times materialization occurs in sunlight,
and I have known faces to appear under a strong
gas light before the astonished eyes of a lead-
ing police official's wife of Boston, who wept
tears of joy to think that the angels of heaven
had so shown to her their marvelous power.
Cabinets may be styled as the laboratory of
spirit chemists, where they concentrate their
power, and no one who realizes the truth of this
would injure this heavenly proof of immortality.

Third—Exposing materializing mediums is a
very delicate task, and the reason why, when a
spirit is grabbed we generally will have in our
arms the body of the medium, is simply because
it is easier and safer to rematerialize the medium
than to dematerialize the spirit, although often

the spirit will be melted out of the grasp and disappear like smoke.

If Jesus should be materialized, as he often has been, there is no law on any Statute Book in the United States which would protect either he or the medium.

Fourth—Mediums who have not been exposed, and cannot be exposed, are more common than I would care to mention, since often this phenomena occurs in our own homes, by our own friends. Let "Iconoclasts" read up the subject, and they will agree with Prof. Crookes, of England, that materialization is a scientific fact.

Boston, Mass.

GEO. P. LOTHROP, JR.

Opponents of Spiritualism.

I have just read the San Francisco *Examiner* of June 18 and 19, containing the attacks on Spiritualist phenomena by Bishop Moreland and B. S. Garrison, and wish to make some comments. Concerning the latter the *Examiner* says:

Garrison, who has practiced as a Spiritualistic medium, attended the meeting of Methodist ministers yesterday and made a proposition to explain to them fully the mysteries of Modern Spiritualism, promising to show that there is nothing more in it than trickery. He says he will first perform the wonders, showing that he understands them, and then expose the trickery. A committee was appointed to arrange the seance.

From the study of the science of Spiritualism for many years, I have found evidence of continuous life so specific of known individuals as to make it science (*knowledge*) to me. Again I have found impostors like Mr. Garrison who would counterfeit phenomena, and thereby rob and swindle the innocent inquirer after a divine truth. I should be pleased to find such frauds honest enough to return the money to those whom they had defrauded; but have not so far. Not even Bishop Garrison! True conversion consists in part of restitution, etc.

Man is a spirit, or "There is a spirit in man and the inspiration of the Almighty (the mighty All) gives him understanding."—Bible. When the spirit leaves "man" it must be the same as while in man. Now man (the body) is only an animal with hands. If, then, a decarnated spirit is a living being and can enter a man again, it can use the man as before. If it is intelligent, it can duplicate anything man can do, and *vice versa*.

I wish to affirm that a "man" can do anything a spirit can do, if he only knows how, and any phenomena that can be produced by man is spirit-phenomena, and can be duplicated. That does not make it false or untrue, but it does remind us that we should "try the spirits and see what manner of spirit they are of."—Bible. A counterfeit proves the genuine, etc.

All men are not base because Mr. Garrison has confessed himself to have been a fraud. Until he reforms and returns his fraudulent gains, or tries hard to make reparation, I could not believe him. Let him expose; he will only advertise the cause he is trying to injure and converts will come into the ranks by hundreds, simply because he will be the means of establishing the occult science of spirit-life. Faith and belief will vanish with the knowledge of intelligent, conscious life on the line of psychic individualism, whether in or out of the body. It will demonstrate the fact as given by Paul, viz., "There is a natural body and there is a spiritual body," etc.

Now I wish to ask investigators to answer to their own spiritual self, "Is it the natural or spiritual that understands? Is it inspiration that gives the understanding, etc.? Is God Om? Is he *Omni-present*, *Omni-potent*, *Omni-scient*? If he is, he is everywhere present. He is all power; and he is all knowledge. If these postulates are true, is he good, or is he both good and bad?

If he is Om, then all is God. Eternity is God; eternity is an eternal now; past, present and future. All that we see is the work of God! Did God know when he made man and breathed *Neshana* (the spirit of lives) into him that he would be the procreator producer of millions of conscious immortal beings who would be influenced by the surroundings he made, to so use them, as to be by them plunged into a seething lake of fire, either of conscience, or brimstone, everlastingly tormented without hope of relief? Would Om construct a being thus and apologize by putting himself in his stead; an offering only on the carnal side, without sin and in symbol of a cleaning of the soul, wash or sprinkle or douche the body of the unborn infant to save

for immortality (Catholic observance)—vicarious atonement. God the just, all-powerful accepting or pretending to accept the death of the only innocent child (son) knowing him to be guiltless and let all the guilty ones go free, knowing them to be guilty and worthy of death.

Belief will never serve as a purifier of crime and to kill the innocent knowing him to be innocent, is willful murder, and to let the guilty go free knowing him to be guilty is to become an accessory to crime. A conspirator of the darkest dye. Om is all of that, if modern theology is true!

Both Catholics and Protestants have by creed implicated God in the most brutal designs and acts that the human mind can conceive of, commanding man to work out his own salvation, and admits that he works in man both to will and do according to his own good pleasure (or as he pleases). Oh, for shame, to work in man both the *will* and the *doing*, and then punish for *doing*. Is that God? Not *my* God.

Now, again, are there any evil spirits in the universe? If so, who made them? Where did they come from? If God is Om or All, are they parts of himself? I wish to know.

Belief has lost its effect. There is so much fraud taught, I wish for science—not religion. Religion binds, fetters, hinders the advance of mind. I am seeking to learn to evolve the involved possibilities of an immortal mind, conceived and born in perfect ignorance by lack of consciousness and requiring contact with objective impulse from the All, telling my ego of things which by recognition become parts of my intelligence or individualism.

If God is spirit and the All, I am of him, by him and for him. I can now understand Christ when he said, "I and the Father are one. I in the Father; the Father in me; and you in us," etc. We are all of the divine spirit. If spirits, then sons, sons of God and joint heirs of or with Christ. *Christ* means endowment. We are all endowed with God, spirit and life, and children of God. If so, we are gods, manifest in flesh. A great mystery, true but real, a phenomena of Spiritualism and Occultism.

GEO. W. CARPENDER, M. D.

531 Alvarado St., San Francisco, Cal.

The Devil an Important Factor.

The sermon by Bishop W. H. Moreland, on June 18, has caused an awakening such as has not been witnessed in many a day, if ever, in San Francisco. That he chose a theme which men of every faith and belief are interested in, is evidenced by the fact, that the columns of the secular press generally, and the clergy of the various denominations, have taken a hand according to their likes or dislikes, their prejudices and narrow conception of matters not explored by them, and others of broader minds, not yet ready to consign all of the claims of Spiritualism to his Satanic Majesty.

I was one of many who heard the delivery of this extraordinary effort and being somewhat of an analytical turn of mind, I found myself (as lawyers sometimes do in criminal cases) trying to establish well-grounded reasons for the motives which led this learned man to make statements which are at variance with those contained in the Bibles of the Ancients; the Jewish Bible and the New Testament which Mr. Moreland quoted from and which he reveres and declares to be infallible; nay, vastly more than this, statements which contradict the most sacred experiences which are written upon the tablets of human hearts and consciences.

As a rule a debater spends more time on the weakest points of a question; and this seemed to me to be the case in Mr. Moreland's sermon. While he occasionally mentioned the name of Deity, in whom all Spiritualists believe, as the *First Cause*, the *Soul* of the Universe, the *All-Father*, he paid greater attention and as high a tribute to his Devil as to his God. If, as he stated, the Devil roams over the earth, luring men from good and righteous living, from manifesting the *Christ spirit* in their daily lives, thereby gaining control over them, deceiving them by personating their loved ones "in Paradise" (?) and by his cunning and treachery succeeds in destroying the souls of men, then indeed is the power of darkness greater and stronger than the power of light. Here, then, I find a reason for Mr. Moreland's motive, for the sermon referred to—A personal, conscious active, intelligent spiritual devil is and always has been the corner-stone of that immense structure, the

Christian religion, or the scheme of salvation *a la* Bishop Moreland. First establish a devil, then you create a need of a savior.

Evolutionists, Spiritualists and progressive minds are outgrowing the fables of the past; the wooden plows, the ox-cart, and the slow coaches are not in demand as in days ago. The intellect of man expands, his mind is being illumined, there is mental growth and spiritual unfoldment seen and manifested everywhere, to a progressive, thinking mind; and in proportion to the advance made by the race, do they lose faith and confidence in the teachings of the church.

No wonder Bishop Moreland made an unwarranted onslaught on Spiritualism, having been told that spirits proclaimed to the world that "Hell and Heaven are conditions and not localities;" that "God is the love-principle in the universe;" that "evil is the undeveloped principle" as to ever seeking for a higher and more perfect expression.

No wonder Mr. Moreland was required to answer in the affirmative the question, "Do you promise to do all in your power to expunge every doctrine and teaching not in harmony with the church?" In taking upon himself the above obligation he was expected to disclaim the statements of the denizens of the spirit world, for the very reason that every one becoming convinced of the fact of communion with those supposed to have been dead, lost all belief in a personal devil. Hence, I repeat, that his motive in presenting the subject of Spiritualism to his church was that he might have an opportunity to impress upon their minds in a forcible manner the idea of a personal devil, roaming to and fro, "seeking whom he may devour," which plainly shows to my mind that Mr. Moreland considers that the Devil is an essential factor in the perpetuation of the system of worship, the promulgation of which furnishes employment and luxurious living to thousands of persons who prey and thrive upon the credulity of their parishioners and followers.

W. T. JONES.

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Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., JUNE 29, 1899.

When the celebrated Whitfield, 150 years ago, "received a call" from Georgia, John Wesley, the founder of Methodism wrote him thus about it: "Do you ask me what shall I have?" and then replied as follows: "Food to eat and raiment to put on, a house to lay your head in, such as your Lord had not; and a crown of glory that fadeth not away." Whitfield replied that his heart leaped within him and echoed to the call. We wonder how many of the Methodist preachers of to-day would experience such a leaping of the "heart," and echo "to the call," with only such a salary in view! Now the fattest salary is the loudest call; and there is a terrible scramble to get it.

Responses are coming in for Agrippa's "Occult Philosophy," on our "Wonderful Clubbing Offer" of 50 cents per month. It is a remarkable book and well worth its price, \$5. Not to embrace this opportunity of getting it on terms so liberal and accommodating, is to miss a rare chance. Every thoughtful and progressive person should have a copy. See page 3.

We have from the Secretary of the National Spiritualists' Association copies of the "Statement of Principles," sent to the last National Convention, which are now to be submitted to the local societies for the individual choice of members by vote, and the result be sent to the next National Convention to be held in Chicago, Oct. 17 to 20, 1899.

Before publishing them, we desire to ask the secretary of every local society on the Pacific Coast and elsewhere, to send us the names and addresses of each member, so that we can send copies of these Principles for consideration. Manifestly, if they are to be selected by vote, they should be carefully read and understood before action is taken. We shall print extra copies of the JOURNAL containing them, and now await the action of the secretaries in the matter.

Realizing that it will take a little time to copy these names, we will mail free, an interesting book of 352 pages on "Spirit Writing," by Mrs. Sara A. Underwood, for every list sent in, in order to pay for the work required, and to obtain an immediate response to this request,

Mr. Geo. H. Hawes, has written an excellent letter to one of the clergymen of San Francisco, in reference to the exciting controversy in the daily papers concerning Spiritualism, which will be inserted in next week's JOURNAL. This controversy can only be beneficial to the truth, and we hail it with delight. Let the good work go on.

Bishop Moreland's Attack.

There is considerable excitement in this city concerning the sermon preached by Bishop Moreland, on Sunday, June 18, against Spiritual phenomena. While some condemn the Bishop's conclusions, it is generally conceded that he has assisted to convince people of the truth of Spiritualism, even though it was unwittingly.

In many attacks heretofore made by clergymen, they have stated that there was no foundation for the phenomena—that the mediums were willful deceivers, and frauds. Now it is conceded by a Bishop of the Episcopal Church, that the phenomena is *real*—that spirits decarnate can and do communicate, through mediums, with those in the flesh. This is *real* progress. Once let the people learn that the spirits of those they call dead are around us instead of gone away to a far-off heaven or hell, they will soon know that if it is possible to do so, they will hold communion with them.

Let the Bishop call them "spirits of devils," if he pleases to do so, but the people will soon discover by the character of the communications received from their professed decarnate friends, whether they are good or bad—whether they are from their *real* friends in the spirit world or from some deceiver who would personate them.

Once let the priest-ridden people understand that death is "not a blind alley, but a thoroughfare"—that it is only the doorway between the two states of existence, and they will not be long in discovering "the bridge between the two worlds," and thereon will hold sweet communion with their loved ones who are at the other end of that bridge! They will not be deterred from such intercourse by the scare-cry of "devil" either! The fact of the existence of spirits and their ability to communicate with mortals does not depend on their being either good or bad. If one can do so, all may. The people want to know the *facts* in the case and they will not be satisfied until they get them.

Upon being interviewed, the ministers of several denominations have written out their views for the daily papers, and from such we extract the following:

The Rev. J. N. Beard, pastor Grace M. E. Church, said: "It is well known that the ordinary phenomena of Spiritualism can be duplicated by experts, but beyond this there is evidently some genuine psychical phenomena which is puzzling the scientists." Yes, and it is more than puzzling to the clergymen.

The Rev. John A. B. Wilson, pastor Howard-street M. E. Church, said: "I regret the admission made by Bishop Moreland. That there is much that is mysterious I grant, for the law of psychic phenomena is but imperfectly understood. It is an unwritten science. However, the days will come when all shall be made plain." Yes, and these days of light are at your very doors; just open them, and the light will shine in, to your full satisfaction.

The Rev. T. F. Burnham, editor of the *Occident*, said: "The entire subject of Spiritualism and kindred phenomena should be handled only by experts." The experts like Professors Crookes, Flammarion, Zollner, Hare, Richet, Lombroso, Dr. Hodgson, and other, scientists, unite in declaring that spirits exist and do communicate with mortals. Expert and scientific testimony is most abundant, and emphatically in favor of Spiritualism.

The Rev. E. A. Woods, pastor of the First Baptist Church says: "I never have had any experience with spirits or Spiritualistic mediums. I have no evidence that spirits from the other world communicate with people here. The Bible speaks of angels as ministering spirits, but I do not know that they reveal themselves so that we are conscious of their

presence. I believe in Spiritualism, but not in Spiritism." Evidently this man is not "out of the woods" yet. When he has had some experience with Spiritualism, his testimony will be of more weight.

The Rev. John Hemphill, pastor of Calvary Presbyterian Church says: "I discussed Spiritualism 25 years ago, and took practically the same ground as that of Bishop Moreland." He also admitted that 10 per cent of Spiritualist phenomena "may be the work of spirits."

The Rev. W. M. Woodward, pastor Epworth M. E. Church says: "The great majority of the Christian church believes in a conscious existence after death, and in both good and evil spirits." He then adds that Spiritualism is "the manifestation of evil spirits." That is his dogmatic assertion. If "evil spirits" can communicate with us, surely *good* ones can do the same. If the way is open, it must be *open to all*—as an immutable law of the universe.

Professor W. A. Merrill of the University of California says that he believes there is something of truth in Spiritualism. He does not believe that Spiritualism could "survive as it does all the disclosures of trickery and pretense, without a basis of truth." He adds: "There is fraud, however, in everything, as there is hypocrisy in religion, so that we need not entirely discredit the main thesis of Spiritualism."

The Rev. W. M. Dugan, pastor Second United Presbyterian Church, says: "I do not deny the possibility of communication between man and the spirit world. In the history of human experience there certainly has been such communication. The Witch of Endor is a case in point. If any part of the Bible is true, this portion is true, as well as others, and this was certainly a case of communication between a being in the flesh and the spirit world. If communication between spirits and mankind was then possible, there is nothing to stand in the way of its possibility to-day. If it is possible to commune with evil spirits, it is also possible to communicate with good spirits."

The Rev. A. J. Welles, pastor Second Unitarian Church, says: "To say that these phenomena are due to malign spirits is wholly unscientific. This is a universe. God in nature and in man is the only explanation I know of nature or humanity. And certainly the idea of an alien force or person called 'the devil,' who contends with God for the government of the universe is to be discarded in the name of clear thought."

It is quite evident from the foregoing extracts, that in this matter even the clergymen do not all agree with the Bishop—some admitting that there is an underlying foundation of truth in Spiritualism, and others denying what the Bishop so positively asserts, viz.: that the avenues between the two worlds are open *only* to evil spirits or devils. In fact some of them say that if the Bishop recognizes the power of evil spirits to communicate with mortals, "he must also admit the same power to spirits of the good, since he recognizes the superior power and authority of God over Satan."

This is a clinching argument, the force of which even the Bishop must perceive, whose sermon appeared to be given wholly to extol the powerful influence of his Satanic Majesty!

The fact that unworthy persons are found in the ranks of Spiritualists no more proves that the philosophy is *untrue*, than does the fact that the many preachers and church members, who have been shown to be criminals, prove that the doctrines of the church are false! It is human to err, regardless of creed or belief.

In half a century Spiritualism has changed the thought of the world, extinguished many of the prominent dogmas of the church, and has

been a wonderful factor in human progress. Its onward course cannot now be checked, and hence the church must adopt the philosophy of Spiritualism or *die*. It will do the former, and the "reformation" is now going on—the church absorbing and appropriating the spiritual philosophy as rapidly as its ability permits.

The spirit world is leading us all to higher ground, to grander philosophy and greater mental development. To accomplish this work, it has prevented Spiritualists from adopting any creed or permanent organization, as well as from crystalizing into an "ism." Spiritual philosophy is a leaven which will reform society—religious, social and political—and there is no power in heaven or earth which can prevent it—for truth is mighty and *must prevail!*

The list of gigantic "trusts" grows every day. They now cover nearly every business interest, in trade, production and manufacture! The latest is a "trust" to control the various trusts—the biggest "scheme" yet! But even this is to be put into the shade, by the suggestion of a still more gigantic scheme—that of making a "trust" of Nations, covering their material interests! This must prove the "climax"—the *ne plus ultra*—for it seems that there could be "nothing further"—that being the "uttermost point" of scheming by wealth, to gain ascendancy—the dictatorship of a world!

This state of things cannot, must not, *shall not endure*—for the spirit world has determined, and repeatedly given the announcement to the denizens of earth, that in "the coming day" now dawning, intellect shall supplant wealth, mind shall triumph over matter, spirit shall supersede "trusts," and twentieth-century progression shall defeat the mightiest schemes of monopolists, and usher in a millennium of happiness, prosperity and glory. All Hail to its advent! Hasten its realization!

The Healer very properly remarks that "if we were to diagnose mental states, we would say that worry, fretting and anger are the trinity of discord, the three principal things that disturb the body and vex the mind, throwing the body off its true and healthy equilibrium, and causing pandemonium in the thoughts of humanity." To get the mind well balanced, and the thoughts pure and good, is to place the body in a position to maintain health and strength. To remove the obstacles to peace of mind and harmony—to drive out the serpent of discord and thus prevent it from worming in and out among the nerves and tissues of the body, is to prepare a place for "the Angel of Peace" to come and heal the mind, and also the body at the same time—for perverse thoughts injure every cord and muscle, every nerve and tissue, poison the breath, destroy the vigor, and consume the energy of the body. Step on the higher plane. Think nobly, act wisely, and thus rise grandly to perfect health of mind and body.

Prof. D. L. Leonard, one of the best known missionary statisticians in the country, says that "the earth's population is 1,500,000,000, of which more than 1,000,000,000 are non-Christians, say 800,000,000 heathen, and 200,000,000 Mohammedan; 200,000,000 are Roman Catholic, and 150,000,000 are Protestant."

To hear the bigots talk, one would think that the members of the different churches were "all the world and the whole of mankind"—but even counting all the persons living in countries nominally called Christian, they are only one-third of all the inhabitants of the earth! Surely they have nothing to boast of—when God, the all-powerful ruler of the universe, it is claimed, is on their side. All this shows that there is something wrong.

The "fake medium" is the most despicable person on earth—one to be more despised than pestilence. Dr. Minot J. Savage, the noted liberal clergyman and Spiritualist, gives this thrust at the infamous fakirs:

If there is any man on the face of this earth, meaner, more utterly contemptible than any other man, it is he who will take money coined from the broken hearts, from the hopeless tears of those who long to know whether their dead are alive; and take it, not even for what they believe to be a genuine message from the other side, but simply for the sake of the money. When a person will do that, I do not believe there is anything on the face of the wide earth too mean for him to do.

True; very true; and when these dishonest persons turn out as "exposers," simply for the money such brings, it simply adds insult to injury; and they are more detestable and offensive than ever.

A colony is being formed on Staten Island by the School of Psychic Philosophy, organized in the spring of 1898. A tract of 150 acres in Meisner avenue, near the village of Richmond, has recently been bought, and preparations are being made for the erection of a house of worship and many small cottages. The site is on Richmond Hill, and it commands a fine view of the lower bay. A great part of the property is wooded, and the clearing away process has been begun. The object of the school, as stated in its constitution, is "the investigation and study of psychic phenomena and the relation of such phenomena and their underlying principles to daily life." The society proposes to begin in July to hold meetings every Sunday morning and afternoon in its place of worship, in which will also be given lectures and psychic demonstrations.

Rev. E. P. Powell regards life as doubled in value by the certainty that in the twentieth century there will be "a nobler social condition, based on a conscientious regard for others' rights." The Power that makes for righteousness may get in its work slowly; but it takes no vacations, knows no discouragements, and was never busier than now. It hastens not, rests not, and can be trusted out of sight. Woe to the person, or interest that obstructs its progress!

WEDDING BELL.

It becomes my pleasant duty to chronicle briefly the marriage of Lucretia E. Watson, the gifted daughter of Elizabeth Lowe Watson (the well-known speaker) to B. Grant Taylor, of Lawton, New York, the younger son of Mr. and Mrs. George Taylor; the former of whom (now in spirit life) is well known throughout the East, as a worker in the cause of Spiritualism ever since its advent, an inspired speaker, and for many years president of the meeting now held yearly at North Collins, and formerly known as the Hemlock-Hall meeting, the oldest meeting of the kind in the field of Spiritualism. The marriage took place on June 14, at "Sunny Brae," the beautiful home of Mrs. Watson, under that old tree, "The Temple Oak," where she holds a yearly meeting each June, and which she felt to be a fitting place to celebrate the nuptials of her daughter. And there, on that perfect summer day, assembled more than 200 guests. Special decorations had been made in the way of a wedding bell, a bridal path of ferns, palms, etc., through which the bride and her party were to "go forth to meet the groom." At the appointed time, Paul L. Bernard, grandson of Mrs. H. E. Robinson (the well-known medium and intimate friend of Mrs. Watson), lifted the bar of white ribbon from the entrance to the bridal path, and four couples of the Children's Church, of which Lucretia has been the pastor for the past year, followed by the bride and her mother, with several young ladies as bridesmaids, took their places under the "Temple Oak" and "the wedding bell." The ceremony was performed by the Rev. H. A. Haskell, the gentleman with whom Miss Lucretia Watson has been associated in ministerial work. The service was simple, impressive and beautiful; after which the friends eagerly offered their congratulations and good wishes to the happy couple.

There are many things the mention of which this short notice will not admit. Excellent music was furnished by a ladies' quartet, under the direction of Miss May Williams, accompanied by Miss Carrie Foster-McClellan. The singers were, Mrs. Merithew, Mrs. Robert Porter, Mrs. Tenah Wheeler and Miss Vale, all true artists. The music was excellent.

Under the trees on the opposite side of the house from the Temple Oak, was spread a bountiful repast and plates set for more than 200 guests. The wedding presents were very numerous and of great variety, and many of them rich in value. Soulful words of welcome were given by Mrs. Watson, just before the service, as she stood before the assembled friends.

After the repast, Mr. and Mrs. Taylor started on a journey amid showers of rice, rose-leaves, and loving wishes from all present. MRS. R. SHEPARD LILLIE.

The Reviewer.

FUTURE RULERS OF AMERICA, by W. P. Phelon, M. D. Chicago, Ills.: Hermetic Publishing Co., 4005 Grand Boulevard. Price 15c.

This little booklet is most suggestive in its title as well as instructive to students of occultism. It belongs to the history of a soul and contains a prediction for the immediate future. It is entertaining and full of stimulative thought.

—:o:—
SPIRITUALIST LEADER, by F. Bohme, 5 Perleberger-strasse, Berlin, Germany. Berlin: Siegmund's book store, 68 W. Mauer-strasse. Price 5 cents; 50 copies for \$1.50 post paid.

Especially to German investigators from motives of curiosity, this little book will afford simple, yet sufficient information on all matters pertaining to the spiritual philosophy, scarcely to be found, as yet, anywhere else; and to those who are unable to procure a more comprehensive work of the kind, or are unwilling to do so, this publication is commended.

—:o:—
"The Gospel of Buddha," according to Old Records," by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. 35 cents. For sale at this office.

—:o:—
"Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave, together with interesting corroborative testimony. Price 25 cents. For sale at this office.

The Wesleyan has his Million Pound Effort; the Salvationist his Self-Denial Week; the Churchman his Missionary Society; and the Spiritualist his Propaganda Fund; but the Eastern races are not to be left behind in the spending of money for religious objects. A contemporary states that "the casket which was recently sent over from Rangoon to Ceylon to hold the sacred Buddha's tooth at Kandy was a costly affair, and the sending of it was a dear business, as 2 vessels were specially chartered to convey the 1,500 pilgrims who accompanied it."

There is religious enthusiasm everywhere, and let us trust that these signs point to a time of spiritual development rapidly approaching.—*Two Worlds.*

California State Spiritualists' Association.

Headquarters—1429 Market-St., San Francisco, Cal.

Proclamation.

TO ALL WHOM IT MAY CONCERN—GREETING:

Whereas, an auxiliary society having made complaint to this Association, through its proper officers, that Spiritualist mediums in their public capacity are not receiving that respect which is due their calling, and asking that some action be taken to set them right, *we therefore* make this public declaration:

All persons holding certificates of Ordination, Endorsement or Protection, issued by this Association, after careful investigation by the Board of Directors, have been endorsed as competent Spiritualist teachers, of ability and good moral character, and we ask for them the consideration and respect due to those who devote their lives to the cause of humanity. In order that both mediums and the public may be protected and justice done to all, the names of those mediums so endorsed are appended:

Mrs. Addie L. Ballou	Mrs. C. R. McMeekin
Mrs. S. Cowell	Mrs. Dr. F. J. Miller
Mrs. Esther Dye	Mme. Florence Montague
Mrs. Sadie Eberhardt	Mr. Thos. G. Newman
Mrs. Mena Francis	Mrs. D. N. Place
Mrs. H. A. Griffin	Mrs. Jennie Robinson
Mr. Harry E. Hargrave	Mrs. Hendee-Rogers
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Mrs. R. Shepard Lillie	Mrs. Dr. Alice Tobias
Mrs. Frances A. Logan	Mrs. Carrie Wermouth
Mrs. Teresa Martin	Mme. E. Young
Mrs. Clara J. Meyer	

All of which is respectfully submitted by the Board of Directors of the California State Spiritualists' Association.

M. S. NORTON, President.

Consolation.

As you climb the toilsome stairway,
Guided by a heavenly hand,
Raise your eyes to look above you
To the blest, the holy land.

Angel hands will lead you upward,
Angel voices call you home.
See the gate is not far distant;
Lo, you enter not alone.

Must you wait until transition
E'er you enter heaven's gate;
See the veil is lifted from you
And your joy comes not so late.

Earthly homes become God's mansions,
When the doors are opened wide,
And the spirits of our loved ones
Can converse here at our side.

ADA B. STILES.



The Editor is not responsible for the opinions of correspondents.

New York Ethical Society.

TO THE EDITOR:

The JOURNAL of June 8th lies before me, and I cannot resist the impulse to express my pleasure in reading the article by Addie E. Ballou on "The Needs of Spiritualism." Every word she says is true. Spiritualism has become a hunt for phenomena. Spiritualists, as a rule, have very little love for the beautiful truths to which phenomena is the prelude.

Thank heaven that the seekers for truth; that "pearl of great price" which was born in the shell of phenomena, are not all dead, or asleep, in our city. We have one of the "old-time speakers," Mrs. Helen Temple Brigham, as eloquent as ever, pure and spotless in her life and teachings, interpreting the news from the angel world, filling our hearts with joy and gratitude that there is at least one left, of the old-time "eloquent speakers," and one Society that has graduated from the A, B, C class of phenomena, in New York. We do not have public personal tests on our platform very often.

We are openly accused of not believing in phenomena when we have the highest and best of phenomena every Sunday in Mrs. Brigham's instantaneous improvisations of poetry on subjects given by strangers in the audience. We think that personal tests should be confined to the home circle, and one day in the week devoted to the study of the philosophy.

Our meetings for the summer closed on June 11. Our Society is entirely free from debt, and we have a balance of \$65.40 in our two treasuries—The Ladies' Aid and the regular treasury of the Society combined. Our Ladies' Aid has done splendid work during the winter, and our entertainments have been very enjoyable and financially successful.

We inaugurated a "Progressive Euchre," once a month, with very pretty prizes given by the Ladies' Aid. These parties were very pleasant and social, and served to make us all acquainted and like one family. Money is talked very little, and our seats are free, yet we are out of debt, and have money to begin work with in the fall.

We had a most enthusiastic meeting last night, and after the usual services, the two-weeks-old daughter of our hosts, Mr. and Mrs. Scharf, was named by Mrs. Brigham. A beautiful Lullaby song was sung by Mrs. Tuttle; then the baby was brought forward, and, in an exquisite improvised poem, Mrs. Brigham dedicated the baby's life to purity and goodness, and, scattering pure white flowers on its sleeping form, she named it Helen Beatrice. It was a simple, beautiful, impressive sight. Then another Lullaby was sung, by Master Warren Brigham, and the exercises closed with the benediction.

COR. SEC'Y.

The National Association.

TO THE EDITOR:

I am happy to announce that the reports of the last Convention is printed, and on sale at this office, and by the spiritual papers. 25 cents a copy. This report contains a great deal of instructive and interesting reading.

During the week of the great Peace Jubilee in this city, May 23, our Board of Directors met and discussed matters of interest to the Cause, and to the N. S. A., with practical energy and loyalty to Spiritualism, and we are sure that from these deliberations much good will grow that will be made known at the convention in October next. It is hoped there will be a large attendance on that occasion, and that our friends will begin to save their dollars towards defraying their expenses to that great convocation. As the convention is to be

held in Chicago, on October 17 to 20, 1899, we trust there will be large excursions to it from the far West, as well as from other places.

MARY T. LONGLEY, Sec'y.
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Local News Summary.

Edited by M. S. NORTON.

Mrs. Lillie's Lecture.—"Review of Bishop Moreland's Sermon on Spiritualism," was the subject of the discourse at the close of another year's work in the spiritual vineyard. "Out of his own mouth is he condemned," said the speaker, for after declaring that his religion was founded upon spirit communication, he gives it as his opinion that all communications come from evil spirits. That is a little hard on his religion. It is a question in the minds of many, which get the worst of it in the encounter, Spiritualism or Christianity. Mr. Geo. P. Colby, of Florida, spoke a few pleasant words, and with expressions of gratitude for the co-operation of friends in the past year's work, the audience sang America and was dismissed.

Mme. Young's Meeting. Last Sunday evening was opened by instrumental music by Prof. Young, and Prof. Bothwell. Mrs. Sarah Seal delivered a splendid lecture in reply to Bishop Moreland's sermon against Spiritualism. Mrs. Seal spoke from the Bible standpoint, and showed conclusively that the Rev. gentleman was denying the source of his own inspiration, and that he and his followers are the real infidels. Mme. Young followed with those convincing tests for which she is famous. Keep at it friends. We are going to have a revival. It is almost here.

Mrs. Logan's Meeting.—The last Sunday in June, Mrs. Logan held her last meeting in Occidental Hall, until after vacation time. Mrs. Renne dispensed sweet music. Mrs. Barnes, Mr. McNorton, Mrs. Seip, Alfred Goff, and others spoke along spiritual lines. Mrs. Logan may visit the New Era Camp-meeting during the vacation, but will return again to take up the spiritual work with renewed vigor.

A Reception to Mr. George P. Colby, of Florida, who is sojourning at present in our city, will be given at the residence of Mr. and Mrs. Lillie, 301 Polk St., on Thursday evening, June 29. All are welcome.

Universal Spiritual Association.—The last Sunday in June was observed at 20 Eddy St., by the discussion of "What is True Education?" No conclusion was arrived at, as usual; but the operation of the principle of true education goes on in the meetings, even in the absence of conscious recognition. Next Sunday, "Should Trusts be Encouraged?" will occupy the attention of the meeting, and will give an opportunity for the student of political economy, to show the good that will come from these combines.

The Koreshans, or the followers of Dr. Cyrus Teed, who once flourished in our midst, held a parlor meeting on last Sunday evening and also on Tuesday evening of this week, at the residence of Mrs. Critcher, 2633 Pine St., this city. Dr. Cannon, an eminent teacher from the South, was the speaker. That is right, brethren, "Ye are the light of the world." Shine!

Medium's Association.—On Wednesday evening, 21st inst., this Society held its weekly public meeting in Occidental Hall, 305 Larkin St. Mrs. Sarah Seal, one of the best known defenders of Modern Spiritualism, spoke for an hour in answer to Bishop Moreland's sermon on Spiritualism. It was the product of a master mind, and those who did not hear it have lost something valuable. The audience joined in singing, "The Lights Along the Shore." Mrs. Jennie Robinson answered written questions, and Mrs. Stitt's control "Nita" gave some improvised poetry. Mrs. H. A. Griffin gave messages from spirits to the people present and the meeting closed with "Scatter Seeds of Kindness."

The Hermetic Brotherhood.—The members of the local branch of this order held their usual open meeting on Tuesday evening, the 20th inst., at 856 Hayes St. The statement for silent meditation was, "There is One reigns forever." Mrs. Virginia Weld sang, "Answer," accompanied by Mrs. Frances Rogers on the piano. Mr. Rockwood read a paper entitled, "An Analysis of the 'Unit' Hypothesis," which was full of interest and instruction. The answers to philosophical questions were very good. Tuesday evening, the 27th inst., the exercises will be more of a social order, with music and recitations, etc., and a half hour's consideration of "the difference between the life-principle in the plant, and the divine monad in man." All are welcome.

Palmistry in its scientific aspect, is almost unknown to the public in San Francisco. It is usually regarded as a fortune-telling device, and dismissed without serious consideration. That it is an important factor in the solution of life's problems, is being demonstrated every Monday evening, at 34 Golden Gate Ave., by Palmica, the popular palmist. Particular attention is given to the practical phase of the science, and much valuable information imparted free of charge. All are welcome.

Visitors.—Mr. S. N. Doolittle, formerly of Denver, but now located in this city, made a friendly call at the JOURNAL office this week.

Mrs. Belle J. Morse, of Watsonville, who is making an extended visit in the city visited our sanctum last week.

Mrs. Cowell's Farewell.—The spiritual meetings which have been flourishing under the auspices of Mrs. S. Cowell, at 1196 Broadway, Oakland, for the last two months, will pass into other hands. Mrs. Cowell goes north to attend the New Era Camp-meeting in a few days. The good wishes of her many friends and of the JOURNAL go with her.

Mrs. Esther Dye, medium of Los Angeles, has become a member of the Medium's Association of this city. Mr. and Mrs. Dye expect to be present at the coming State Convention, which gives promise of being the largest and best in the history of the State Association.

Coming Events.—Remember the entertainment of the Mission Lyceum, Wednesday evening, 28th inst., at Excelsior Hall, 2319 Mission St. Admission 10 cents.

The Ladies' Aid social and dance Friday evening, June 30th. Occidental Hall, 305 Larkin St. Admission 10 cts.

The State Convention of Spiritualists will be held this year on September 1st, in San Francisco. It is going to be the event of the year.

Gratitude.—In times of bereavement we feed upon the sympathy of loving friends, who come to us like the calm, cool river comes to the turbulent ocean, with the loving message, "Peace be still." In the recent decease of my father, Dr. N. L. Thompson, there passed into the land of peace one to whom death was a great physician. To those whose kindness he enjoyed during times of trial, I wish to extend my thanks. To Mr. J. T. and Mrs. R. S. Lillie for sweet songs and words of consolation and peace, expressed at the last sad rites of death, words are inadequate to express my gratitude. In the after life, may we all meet and know each other better. To all friends, both seen and unseen, the respect and gratitude of father gone before, and of myself, are extended.

MRS. C. A. PFLE.

Mission Lyceum.—Notwithstanding the usual attractions and inducements the country holds out at this season of the year, to lure our people from the city, there were a goodly number of children and leaders present at the session last Sunday. All the exercises were good; especially the words of wisdom, recitations and music. Mrs. Jennie Robinson paid us her first visit, and the two little stories told to the children will never be forgotten. Friends of the children, and our Lyceum, remember our entertainment on Wednesday evening, June 28.

W. T. JONES.

Home of Truth.—The morning service at 11 a.m. in the chapel, at 1231 Pine St., was preceded by the hour of silence. Dr. Little was present and assisted in the musical portion of the service. Mrs. Kemp spoke on the necessity of self-purification. In the evening Mrs. Heacock spoke the word of freedom to a chapel full of eager students.

Oakland.—At Fraternal Hall, Mrs. H. A. Griffin occupied the platform on Sunday evening, June 18, and was greeted by a large and appreciative audience. "Is Marriage a Failure?" was discussed at 2:30 p.m. to an overflowing house, and the conclusion reached that marriage was just what we make it. Dr. Muehlenbruch has been engaged for Sunday evening, July 2.

THOS. ELLIS.

Raised to Higher Life.—"In Lafayette, June 5, 1899, Charles M. Plumb, a native of New York, aged 68 years," is the brief notice in the *Call* of a prominent worker in our army of progress.

Mr. Plumb was an earnest and unselfish worker in the cause of Spiritualism for many years, being a brother-in-law and associated with Andrew Jackson Davis, under the firm name of C. M. Plumb & Co., in publishing the *Herald of Progress* and other progressive literature about 40 years ago. He lectured frequently for the Spiritualists of San Francisco and vicinity, among whom his labors in public and private were highly appreciated.

For several years Mr. Plumb held an office in the Custom House in San Francisco, later being in the employ of the Pacific Coast Borax Company, until failing health compelled retirement to his ranch. His devoted companion will have the heart-felt sympathy of her numerous friends, and knows that he is free from the environments of earth—there is only a thin veil between them.

A. M.

There are Genuine Phenomena.

DEAR MR. NEWMAN:—Please state in the JOURNAL that the alleged account of the Spiritualists' meeting last Thursday evening at Scottish Hall, published in the *Evening Post* of Friday, is almost destitute of truth. I said not a word about my class of Spiritualism being the only true religion on earth. I said nothing of any class of Spiritualism, but referred only to Spiritualism in general.

As I am a believer in the genuineness of some of each kind of the physical phenomena in Spiritualism, the statement in the *Post* that my class of Spiritualism rejected all physical phenomena of every kind, and accepted the mental only, is a falsehood. I did not say a word on this matter. It is to be regretted that such untrustworthy statements, as this article in the *Post* seems with, should appear in our daily papers.

WM. EMMETTE COLEMAN.

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